# the Methodist Woman

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# THE Methodist Woman

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**Woman's Division of Christian Service**

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor

MRS. E. LE ROY STIFFLER, Circulation Manager


★ ★ ★ *Contents* ★ ★ ★


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**ASK YOURSELF**

**1. "Greater than destruction of cities is that which has come to the moral and religious ideals of the world." Comment.**

**2. "Unless we double and treble what we have done before, God's fields will lie fallow." Who wrote these words? What is their significance?**

**3. What does my dollar cover in the medical bureau?**

**4. What are: French francs, Belgian francs, angolares, escudoes?**

**5. Name some of the projects supported by your dollar in Africa.**

**6. Why was Springfield a challenge to Methodism?**

**7. Who said, "But then you Christians are always around wherever there is need"?**

**8. "We want to have a share in the restoration, and even though the amount is small, it would express our love and interest." Describe the occasion.**

**COVER**

**"Christ in the Garden of Gethsemane," by Henrich Hofmann (1824-1911). Copyright, 1947, N. Y. G. S. Original in Riverside Church, New York, N. Y.**

**The picture is a reproduction of the lovely cover of the 1948 program materials designed by Miss Juanita Brown, Secretary of Literature.**

**Picture on page 4 is from Keystone View.**


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# To Earth's Far End

By HELEN COUCH

MRS. BARLOWE looked from her window on a cold, wintry day and shivered. She could see that frost covered the windows of her neighbor's house. Buttoning up her sweater, she turned to her husband.

"John, come here. See the hole those ragged little Polinsky children have scratched through the frost in order to see out. Don't you want to take them a scuttle of coal?"

As he started for the cellar, she added, "But before you do, please bring more coal for this fire."

She got out her knitting and pulled her chair up to the grate, as he put on the fresh coal. She did not notice until later that John went back to his paper, forgetting to take the coal next door. By this time a warm glow had come to her face. She threw off her sweater, and pushed her chair back from the fire.

"I guess it isn't so cold after all," she thought. She did not look out any more. The shivering children behind the frosted windowpane soon faded from her memory.

A first reading of Psalm 67 seems to mean, "O God, bless us so that we may pass on Thy blessings to others." Upon further study, a deeper meaning emerges. Moffatt's translation reads: "O God, bless us with Thy favor, make Thy face smile upon us that so Thy purpose may be plain to men, Thy saving power to every nation." [1]

Do we pray, "O God, make the United States prosperous so that she can give to others?" It seems as though he had done just that. No country in the world has been blessed as has America. She has the grain, the oil, and the industrial "know-how" to help war-torn countries again get upon their feet. If the Marshall Plan works, she may attempt it. However, just being prosperous will not provide incentive enough to *finish the job*. When we are comfortable, like Mrs. Barlowe, we forget our good resolutions. Unless all over the world men have in their hearts God's purpose, and together rely for security upon his saving power, the future for the world is black.

What is God's purpose? Jesus' last prayer for his disciples was, "that they may be made perfectly one, so that the world may recognize that Thou hast sent me and hast loved them as Thou hast loved me." The psalmist puts it this way, "that all men may revere Thee to the world's far end." His purpose is that his Way of Life, his way of doing things, may be made plain to all, that his saving power may be made available to the last man on earth.

God needs and asks our help. An example of God's power and purpose working through men occurred on a farm near Annandale, Minnesota, recently. Robert F. Lee was seriously injured while driving a tractor over a sloping field for a neighbor. The heavy machine got out of control, struck a tree, turned over and crushed him beneath it. Later, as he lay in the St. Cloud Hospital, added to his pain was anxiety over his own farm, which had not yet been plowed or seeded. No harvest for him seemed possible.

An SOS sent out by Lee's friends brought together forty-one neighbors, eager to use their tractors, discs, spring-tooths, and manure spreaders. In less than four hours, the sixty broad acres were plowed, fertilized, and seeded. Townspeople asked for a share in the project. They furnished lunches for the workers and oil for the tractors. His friends promised Mr. Lee to do his work until he had fully recovered.

Our world has had a terrible accident. But war has left America free from the devastation visited upon Asia and Europe. Gaunt chimneys, naked beams, plasterless walls are not seen here. There, starving children look out upon a cold and cruel world. Shelterless millions call to us across the Atlantic, from over the Pacific. Our tractors are already at work. Wheat ships and relief parcels are on the high seas. But will we keep on helping until they, too, can take over for themselves?

Greater than destruction of cities is that which has come to the moral and religious ideals of the world. Lurid headlines staring at us from the newspapers, screaming over the radio, prove that moral standards, spiritual courage, and religious fervor have been crushed—not merely overseas, but here at home. This is a job for church tractors. Gifts of food, clothing, and medicine give the destitute a chance for physical recovery. This must come first. But a more desperate need is that men may find some reason for living, some hope for the future.

After the past is plowed under by mutual forgiveness, after the hungry have been fed and the naked clothed, there is yet the task of planting seeds of faith in a more abundant life. No harvest will come unless we do this. It will require more than a four-hour picnic effort. John the Baptist lost his life for condemning evil. Jesus forfeited his life because he witnessed to the truth. For us, this is a twenty-four-hour-a-day job, implementing God's power in a very dangerous world.

Young men and women who know this power and have his purpose in their hearts are even now

(*Continued on page 19*)

[1] Courtesy Harper & Brothers, New York; owners of copyright.

# THY WAY UPON THE EARTH

By GRACE NOLL CROWELL

Lord God, we pray thee bless us,
And cause thy face to shine
Upon us as we labor
In this great work of thine;
That all the earth may know thee,
Thy way, thy saving health,
And may the people praise thee
With their voices, life and wealth.

God, may the troubled nations
Rejoice and sing again.
Thy judgment, Lord, is righteous
Among the ways of men.
Be thou each nation's Ruler
And help us all unite
In praise to thee, our leader,
Our strength, our hope, our light.
Then shall thy blessings follow,
Earth's bounty will increase,
And hurt, bewildered mankind
Will find at last, thy peace.

# Thy Way Be Known

ST. LEONARD. C.M.D.

CATHERINE BAKER

HENRY HILES

BE MER-CI-FUL AND BLESS US, LORD, LET THY FACE SHINE ON US
DI-RECT OUR STATES-MEN THAT THEY STAND FOR RIGHT-EOUS-NESS AND TRUTH,
MAY WE RE-FRAIN FROM THAT WHICH CLOUDS OUR VIS-ION, MARS OUR SKILL,
THAT WE MAY WALK TRI-UMPH-ANT-LY A PATH HIGH, PER-IL-OUS.
THY WIS-DOM GIVE TO COUN-SEL-ORS WHO MEET IN-QUIR-ING YOUTH.
HELP US TO CHOOSE THE GOOD, TO SCORN WHAT-EV-ER WEAK-ENS WILL
OURS ARE AB-UND-ANT MEANS FOR LIFE, FOR WOR-SHIP, SER-VICE, PLAY,
BE EX-PERT TOUCH TO THOSE WHO AID SICK BOD-Y DIS-TRAUGHT MIND---
FIND IN OUR MIDST THE PROPH-ET, SEER, THE CIT-IZ-EN OF WORTH,
TEACH US TO SHARE OUR MAN-Y GIFTS--MAKE KNOWN TO US THY WAY.
LET FEL-LOW-SHIP KEEP LANDS AT PEACE, MEN IN ONE CIR-CLE BIND.
USE US AND LOSE US IN GRE-AT CAUSE--MAKE THY WAY KNOWN ON EARTH.

# That Thy Way May Be Known

A Dramatic Worship Service

*By* JEANNE D. BIRRELL

**Setting:** *Altar, with customary cross and two altar candles, lighted. In front of the cross, a world globe with eight white candles in low holders, arranged in semicircles at each side of the globe. (This service has been prepared for use in a sanctuary which has a divided chancel. If your church has a different altar arrangement, adapt the instructions to your situation.)*

**Characters** (*wearing choir robes*):

The Reader;
Second Voice;
Voice of the Methodist Woman;
Organist;
The Methodist Woman (*in street clothes*).

**Musical Prelude:** (*selected*).

**Introduction** (*by leader*):

We ask you to join us this evening in a dramatic worship service. It has been prepared to help you appreciate more fully the theme for our 1948 program, "That Thy Way May Be Known Upon Earth." This service will emphasize for you the significance of the program subjects chosen for each month. Leading you in worship are—(*names of characters*). Above all, we hope you will be moved to rededicate yourselves to the great task that faces you as leaders of Methodist women.

**Organist:** (*Plays softly, "O God, Our Help in Ages Past"—The Methodist Hymnal, No. 533—as the three reading characters enter and take their places.*)

*The Reader and Second Voice—right side of choir loft.*

*Voice of the Methodist Woman—left side of choir loft.*

**Reader:** The time is New Year's Eve. The place is a Methodist church, yours or mine. You are the congregation, and the symbol of your minds and hearts is a person we shall call "The Methodist Woman."

**Methodist Woman:** (*Takes her place in a pew on the left side of the choir loft, as the organist repeats the last half of "O God, Our Help in Ages Past."*)

**Reader:** The Methodist Woman sits thinking of the new year, only half an hour away. What do the days of 1948 hold in store for the world? She remembers the newspaper headlines at which she glanced before leaving home this evening:

**Second Voice:** "UNITED NATIONS ASSEMBLY FAILS TO BREAK DEADLOCK BETWEEN UNITED STATES AND RUSSIA." "EXTREME COLD WAVE FINDS EUROPE'S FUEL SUPPLY AT ALL-TIME LOW." "CONGRESS DISCUSSES NEW RESTRICTIONS FOR ATOMIC ENERGY."

**Reader:** What a tragic world in which to greet a new year! The Methodist Woman finds no cause for merriment or celebration tonight—only a desperate need for meditation and prayer. (*All bow their heads.*)

**Organist:** (*Plays softly last two lines of "Sweet Hour of Prayer"—The Methodist Hymnal, No. 302.*)

**Reader:** But as she prays, there comes to her mind a few lines from a poem she once read. (*Selected lines from the poem, "God Prays," by Angela Morgan*):

"And the Lord God whispered and said to me, . . . .
If the people rise, if the people rise,
I will answer them from the swarming skies. . . . .
Wherever wrong and oppression be,
The shout of my people must come to me. . . . .
Till the people rise, my arm is weak;
I cannot speak till the people speak."

**Reader:** Perhaps this is the answer to the world's dilemma—"If the people rise" . . . . But how can they rise? How can they speak? So many of them do not know God; they do not care what he thinks!

**Second Voice:** "O God, be merciful unto us. . . . . And cause Thy face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations."

**Reader:** The people *must* rise. Here is the task of the Methodist Woman—to make God's will known to mankind. This shall be her theme for the new year—"That Thy Way May Be Known Upon Earth. . . . ."

**Methodist Woman:** (*rises*).

**Voice of the Methodist Woman:** So often I, myself, have turned aside from God's way. How can I find it again? Who am I to be leading others?

**Reader:** January is the time for inventories. Perhaps you can consider your spiritual assets and liabilities. She who would lead others must first of all evaluate her own faith.

**Methodist Woman:** (*steps up to altar*).

**Second Voice:** Jesus told us, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit."

**Methodist Woman:** (*lights taper from altar candle*).

**Voice of the Methodist Woman:** Today I will rededicate myself to the Christian Way of Life.

**Methodist Woman:** (*lights first candle with taper, then steps back one step*).

**Second Voice:** Jesus said, "This is my commandment, that ye love one another, as I have loved you."

**Voice of the Methodist Woman:** In February, I will read and think about the problems of the Negro, so that his need may become my personal concern.

**Methodist Woman:** (*lights second candle*).

**Second Voice:** Jesus taught that God "hath made of one blood all nations of men for to dwell on the face of the earth."

**Voice of the Methodist Woman:** In March, I will learn about present-day Japan, in order that I may have a greater respect for the efforts of the Japanese people to build a new culture.

**Methodist Woman:** (*lights third candle*).

**Second Voice:** Jesus assured us, "Where two or three are gathered together in my name, there am I in the midst of them."

**Voice of the Methodist Woman:** In April, I will try to appreciate the importance of the rural church in its ministry to the major portion of our Christian fellowship.

**Methodist Woman:** (*lights fourth candle*).

**Second Voice:** Jesus declared, "Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven."

**Voice of the Methodist Woman:** In May, I will learn to know some Christian women of Europe whose strength of character may inspire me to greater service.

**Methodist Woman:** (*lights fifth candle*).

**Second Voice:** Jesus challenged us, "Be ye perfect, even as your Father, which is in heaven."

**Voice of the Methodist Woman:** In June, I will study the physical process by which alcohol puts to sleep the creative functions of the human brain, so that I may be more intelligent in my conversation with friends who indulge in social drinking.

**Methodist Woman:** (*lights sixth candle*).

**Second Voice:** Jesus said, "I was hungry and ye gave me meat, naked and ye clothed me. . . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

**Voice of the Methodist Woman:** In July, I will be reproached by the thought of Polish Christians whose Christian faith grows stronger under the test of extreme poverty, while mine falters in the presence of comfort and plenty.

**Methodist Woman:** (*lights seventh candle*).

**Second Voice:** Jesus commanded, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit."

**Voice of the Methodist Woman:** In August, I will renew my enthusiasm to share the message of Christ by learning more about the activities of The Methodist Church in Puerto Rico.

**Methodist Woman:** (*lights eighth candle, and extinguishes taper in small dish of water, then kneels, facing altar*).

**Organist:** (*Plays softly, "Blest Be the Tie That Binds"—The Methodist Hymnal, No. 416.*)

**Second Voice:** Jesus told us, "Ye are the light of the world. . . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

**Reader:** Let us pray "O God be merciful unto us . . . . and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among nations."

**Methodist Woman:** (*rises, turns, and walks slowly away from the altar, and down into the congregation, as the organist plays the first two lines of "The World's Astir"—The Methodist Hymnal, No. 562*).

**Reader** (*steps forward, facing the congregation*): Let us all join the Methodist Woman in expressing our hopes for the year 1948, by singing together the hymn chosen for our theme hymn, No. 562.

**Congregation:** (*sings theme hymn, "The World's Astir."*

**Reader:** Let us pray (*words of hymn No. 27*):

"May the grace of Christ our Saviour
And the Father's boundless love,
With the Holy Spirit's favor
Rest upon us from above.

(*Continued on page 27*)

Photograph by Wynona H. Wilkins

# What a Dollar Does in the Medical Bureau

By MRS. ROBERT STEWART

THESE past twelve months have been filled with the most serious problems the Medical Bureau has ever had to meet. When the war ended, we all thought that most of our worries would soon be over, all positions would quickly be filled, and the work would proceed smoothly and efficiently. With production again in full swing, there would be no shortage in supplies, all our needs would be quickly filled. How complacent we were! None of these things happened. Nurses and nonprofessional personnel have not returned to their former positions, medical and surgical supplies are still slow in delivery and extremely high in price, and food costs are far higher than during the war years and many items are harder to procure. We need more dollars.

The Medical Bureau must divide a dollar into very small sections. It must cover housing, hotel service, medical and surgical care, educational and religious training of student nurses.

A dollar provides hospital buildings and equipment necessary for the proper care and treatment of patients.

It must pay salaries of graduate nurses who care for the sick and assist in the training of students.

It must pay the salaries of the administrator and office workers who carry on the business of the institution.

It must pay the wages of the nonprofessional workers who prepare food, operate heating and laundry machinery, make minor repairs, take care of the housekeeping and general maintenance of buildings and grounds. These items use about 50 per cent of the dollar.

The remaining half of the dollar makes possible nurse training schools for girls of all races, who receive training in the most modern methods of caring for medical and surgical patients.

It furnishes prenatal care for expectant mothers; hospital care for both mother and newborn baby.

It provides clinics where persons needing treatment, but not hospitalization, may receive care and medicines at nominal cost—many times entirely free of cost. Preventive measures are taught in these clinics through a program of health education.

It provides well-equipped X-ray and laboratory departments, with highly trained, skilled technicians to aid in securing proper diagnosis of ailments.

It makes possible the rehabilitation of handicapped, crippled children through surgery and medical care, through physiotherapy and elementary education for children who are of school age; provides wheel chairs and crutches, educational toys and books, muscle-building apparatus, and, too often, braces and artificial limbs for afflicted children.

Surely a dollar must go a long way in medical work. Many are required in this bureau to carry out this program. But if the joy of a mother whose tiny baby's life has been saved in the premature nursery, the smile on the face of a little child who goes out of the hospital walking for the first time in a pair of well-fitting shoes, erect and independent because of the care he has received, could be flashed upon a screen before those who have given these dollars, they would rejoice and their hearts would be filled with gratitude that they had shared in these miracles.

**Christmas at Brewster Hospital, Jacksonville, Florida**

**Lucy Webb Hayes School of Nursing, Sibley Memorial Hospital, Washington, D. C.**

A Southern Rhodesian smile

# The Missionary Dollar Goes to Africa

By

SALLIE LOU MacKINNON

Sunday-school pupils, Portuguese East Africa

THE Woman's Division of Christian Service has appropriated, for the year 1947-48, $124,534 for mission work on the continent of Africa. These dollars travel from women in the local societies all over the United States to the Treasurer of the Woman's Division of Christian Service in New York. From this meeting place the dollars go to Algeria, in North Africa, which touches the Mediterranean; to the Republic of Liberia, on the west coast of Africa; to the Belgian Congo, through which the equator passes; to Angola, a Portuguese colony in West Africa; to Mozambique, a Portuguese colony in East Africa; and to Southern Rhodesia, which touches the Union of South Africa, and is almost temperate in climate Some of the dollars travel, also, to Johannesburg, in the Union of South Africa.

Of the dollars, $70,440 are for the support of forty-six missionaries now working, and for new missionaries whom Methodist women long to secure this year for the work in Africa. These dollars pay the salaries of the missionaries, their travel to the field, and return to the United States for furlough.

Some of the dollars are used for medical care of the missionaries, and some to keep their homes in repair and to buy furniture; some for language study; some for transportation of food and other supplies for the missionaries; and some for automobiles, bicycles, and donkeys on which the missionaries travel to reach the villages.

Missionaries are the most precious investment the women's societies can make. In Africa, the greatest need is for more missionaries. Christian Africans are developing in leadership and in ability to participate largely in the work of the church, but, for the present and for years to come, missionaries are essential for the work of evangelism, and for the nurture of the Christian community. Therefore, it is necessary to use more than half of the dollars allocated to Africa for the maintenance of the missionaries.

The women of Methodism send $54,094 to Africa for the work budget. These dollars are changed into French francs in North Africa; into Belgian francs in the Belgian Congo; into angolares in Angola; into escudoes in Portuguese East Africa; and into pounds and shillings in Southern Rhodesia. Much more important is the fact that these dollars are used to bring change and enrichment into the lives of thousands of persons.

In *North Africa,* The Methodist Church has its only mission primarily for Moslem people. In *Constantine, Algeria,* Berber and Arab and Jewish girls live together in Gamble Memorial Home with the missionaries and other Christian workers. The dollars help to buy food and clothes and books for these girls who study in the French public schools.

High on a mountain in Kabylia is Il Maten, another center to which dollars from the women's societies go. Here there is a school and a dispensary, and from the center, on donkeys, the missionaries and Christian workers travel through the mountains, bringing to the Kabyle people the story of Jesus Christ, and teaching them his way toward the abundant life. Before the war, there were more missionaries, and dollars went further in North Africa. Now there are compelling opportunities for a comprehensive rural program for work with young people. The Methodist Church is the only denomination working with the Moslems in North Africa.

In the *Belgian Congo,* the dollars are used in two conferences; one in the province of Lusambo, near the equator. Here are five mission stations, in which the dollars are used in schools for food and clothing and books and teachers, or in the hospitals for medicines, microscopes, beds, and for the salaries of the African nurses and medical assistants. From these stations the missionaries and African preachers, teachers, and medical assistants go out into the villages by car or bicycle or on foot, to take the good news of a loving, heavenly Father, and to teach the boys and girls and men and women not only the three "R's" but also the Christian way of life. Some of the dollars are used to establish rural centers, with a church, a school, and a dispensary. The names of the stations are Minga, Tunda, Lodja, Wembo

(*Continued on page 13*)

# World-Wide Methodism at Springfield

*By* MARY W. BLAKE

On September 24, 1947, Methodists from all corners of the globe met in Springfield, Massachusetts, for the Seventh Ecumenical Methodist Conference. The 480 delegates, from more than twenty countries, were drawn together by the theme, "The Witness of Methodism in This Era"; not merely to give thanks for the past accomplishments and to rejoice in the present undertakings of the sixteen Methodist churches which they represented, but "to deal with the complex problems now forced upon the attention of the world-wide Church of Christ."

The Gothic beauty of Trinity Methodist Church was a perfect setting for the nine-day conference, whose delegates long will remember the music of the carillon, as well as the kindly hospitality, which anticipated every need and comfort. Most of the morning sessions were given over to addresses, which were discussed by afternoon groups. Tea at four o'clock was a time of delightful fellowship—a prized opportunity to become acquainted with Methodists from other shores. Evening sessions were held in the Municipal Auditorium, of which Springfield may be justly proud.

The Rev. Dr. Wilbert F. Howard, chairman of the Eastern Section, and Bishop Ivan Lee Holt, chairman of the Western Section, presided, in turn, over the sessions.

The leaders of our world-wide Methodism brought messages of great discernment and spiritual enrichment, as the central theme unfolded from day to day. Especially noticeable was the evangelistic fervor of the British delegates; each spoke with a depth of feeling which, perhaps, came from having lived in the shadow of death during the war. Hearts rejoiced as the great tenets of the Christian faith were reviewed. That faith has been "in the furnace of war," and has stood the test.

### "Sixteen Years of Methodism"

Events of the past sixteen years, since the last world-wide conference, were brought to mind. In Great Britain, very many Methodist churches were damaged or destroyed during the war. Evangelism is being emphasized over there, and adapted to new conditions. Australia and South Africa are earnestly seeking to make Christ known.

In the United States, Methodism had experienced the depression, had accomplished the unification of three churches, had furnished chaplains for the armed forces, and had launched the Crusade for Christ. Many indications show that American Methodism is prospering. "We Methodists must bear in mind that mere bigness is not greatness, and lest we assume that it is, let us humble ourselves and remember that He who possessed nothing of this world is our Lord and Master."

The Methodist Church in Mexico has doubled its membership within the past four years. Both imperialism and communism attempt to occupy China by force, while Christianity seeks to regenerate the nation through love. Changes in the Fiji Islands have been wrought by Christ in action through Methodism.

**Dr. Dorothy Farrar and Mrs. J. D. Bragg on their way to the Woman's Service, The Seventh Ecumenical Methodist Conference at Springfield, Massachusetts**

World conditions were pictured as black indeed. America, too, has been affected, for "something morally precious has gone out of American life—something the ancients called magnanimity of soul." However, there is a "reawakening spiritual hunger of all kinds and conditions of men."

### "Social Tensions in the Modern World"

Racial tension keeps breaking out every few years in those spots where overpopulation is most dense. The fundamental causes of minority suffering are hatred and animosity. When the rights of a minority are denied, death and devastation lie around the corner.

Christian ideals are needed to relieve tensions in married life and in the home.

The church must be alert to social tensions in international relations. The nations are inclined to stand alone; they must learn the spiritual lesson of standing by others.

Recognizing the sovereign fatherhood of God, the church plays an important part in the assertion of human rights. Man, as the object of God's love, is of infinite value. The common man needs John Wesley's message of God's saving and enabling grace. Faith in man is needed as he recovers his faith in God.

By various means Methodism is seeking to satisfy the yearning of the common man for more abundant living. Wrong ideologies can be defeated only by a dynamic faith. Economic issues can be met

only by ideals—not by class conflict. We must have good men, but must have a good society in which good men can work. In the United States, we need to demonstrate racial brotherhood.

### "The Witness of Methodism"

We cannot have a Christian social structure apart from Christ. We have been put in trust with the gospel; therefore, the salvation of humanity should be our primary concern.

Reach the unchurched by going where they are; use new techniques on the radio, in magazines and motion pictures. Give realism about life in terms of the highest. The stepping down of God's power to those who need it must have one of God's children as the instrument.

The church has religious illiterates within its ranks. Not only a deeper religious experience, but an informed church membership is needed. We must have a teaching church.

Methodism brought back joy to evangelical religion. The gospel transforms; therefore, put no limit on what the grace of God can do here and now.

The Methodist tradition is a matter of taking the gospel to people of all classes. We must justify tradition by definite action, for there is a gulf between doctrinal tradition and modern life.

In this modern world, Methodism has a significant message: man is a child of God; the Almighty is our refuge.

*(upper)* **Miss Alice Walton**

*(lower)* **Miss Elaine Hammerton of Great Britain**

### A Woman's Service

On Sunday afternoon, when separate services were being held for men and youth, the women met in Christ Church, Protestant Episcopal Cathedral. Arrangements had been made by the Springfield Council of Church Women, whose members swelled the large audience. At this inspiring service, over which Mrs. Franklin Reed, president of the World Federation of Methodist Women, presided, a message, "The Witness of Women" was brought by Dr. Dorothy Farrar, vice-principal of Wesley Deaconess College, Ilkley, Yorkshire, England.

Dr. Farrar said that the witness of women to Jesus Christ must bear the certainty of his presence. Their witness is a part of the witness of the whole church; not separate from it. While many consider the preparation of food to be essentially women's work in the church (when done in His name, it can be a sacrament), Methodism has always used women for spiritual work.

British Methodism has an increasing number of women local preachers. The woman in the home must guard the prayer life of her family, as well as her own time of quiet communion. With Christ and in Christ we can do all things to which he calls us.

Mrs. J. D. Bragg, President of the Woman's Division of Christian Service, used as her theme, "Methodist Women as Worthy Witnesses." Quoting Matthew 28:1-10, Mrs. Bragg said that the women were the first to witness for Christ on Easter morning, and their witness has gone on through all the years. Women have many opportunities for giving their witness today: in the home, in education, in business and industry, and on the mission field, both at home and abroad.

Women must move out in a crusade for peace. We must create attitudes for peace, especially among young people. Women also have a specific witness to bear regarding the United Nations; regarding food and fuel. We possess the opportunity to share with peoples the world over.

However, Mrs. Bragg said that we cannot witness to others unless we have that spiritual something within. Those women on Easter morning had a power greater than scientific power. We can give the same message, if we have that same power within us. We must go quickly to give the news of a risen Christ; go quickly to help bring life and peace to this needy world.

Limited space prevents mention of all the uplifting addresses given during those memorable days.

The closing message again em-

*(Continued on page 17)*

**Mrs. Satyaviti Chitambar, Mrs. Prem Nath Dass, and Miss Clementina Butler**

# HOME NEWS FLASHES

### In Memoriam

*Sister Carrie Cast,* who retired from deaconess work in 1925, died on August 20, 1947, at Bethesda Hospital, Cincinnati. She had taken her nurse training, and had given her years of service in that hospital.

On September 6, 1947, *Miss Mollie M. Freedeman,* a retired deaconess, died at her niece's home in Strasburg, Ohio. After graduating from the Lucy Webb Hayes National Training School, Miss Freedeman gave her twenty-six years of service in one city: as parish worker, traveler's aid, and superintendent of McKelvey Deaconess Home, Columbus, Ohio.

A retired deaconess, *Miss Harriet E. Hiles,* died on September 19, 1947, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey. Miss Hiles served for twenty-one years in Cleveland, Ohio, up to the time of her retirement in 1927. The interment was in Shelby, Ohio.

### Bennett College Honors Annie Merner Pfeiffer

The speaker for the first annual Annie Merner Pfeiffer Memorial Day at Bennett College was Dr. Harris Franklin Rall, of Garrett Theological Institute, Evanston, Illinois, who had known the Pfeiffer and Merner families from high-school days in Iowa. Dr. Rall asserted that the Pfeiffers' generosities were grounded in their philosophy of stewardship, which had the dimensions of height, depth, and breadth, and was reflected in their deep concern for human welfare, as well as in their home life, where sympathy, intellectual understanding, and affection were abundant.

Referring to the setting of the chapel bearing Mrs. Pfeiffer's name, Dr. Rall suggested that its beauty, the spirit of worship, and the presence of youth, were three factors which had inspired the gifts she bestowed on the institution. He added that the distribution and personal attention to her philanthropies evidenced her interest beyond the mere gift itself. Her frequent visits to the college, and her membership on its board of trustees, further emphasized that concern.

Dr. Rall praised the modesty of the Pfeiffers, who had lived humbly despite their wealth, and recalled that Mr. Pfeiffer had preferred to ride the subway to work in New York, explaining that the savings could mean additional giving.

President David D. Jones presided, and announced the addition of $662,600 to the capital account of Bennett College in recent months. Of this sum, $412,500 came from Mrs. Pfeiffer's residuary estate upon the recommendation of the executors.

The litany of gratitude, dedicated to Mrs. Pfeiffer, was led by Mrs. Barbara Johnson Wells, an alumna of the college.

—*Muriel Day.*

### Rural Work in Scott County, Arkansas

From Miss Estelle McIntosh: "Three classes on 'Stewardship of Life' have been held this quarter, and one is in progress. . . . . Sixty-five credits have been given. There were fifty-four signing the covenant cards.

"There was a special program for youth at the Waldron High School. This was on 'Choosing a Career.' I was one of the speakers. There were about 315 young people at this meeting.

"Subdistrict youth fellowship is proving a great help in our work."

—*Marjorie Minkler*

### Lives Transformed at Wesley Community Center, Chattanooga, Tennessee

Deaconess Martha Robinson writes the following: "The business of the early church was to transform lives. This year, at the Wesley Community Center, we have seen lives transformed. We have seen a gradual uplift in the mental, moral, physical, social, and spiritual life of the community.

"A church program in connection with the work of the center was undertaken several months ago. The Foster Men's Class of Centenary Church, and men's classes of several other churches, are cooperating with us in this work, with excellent results. We have a total average attendance each Sunday of more than one hundred and fifty.

"The city of Chattanooga cooperates with us in providing a young man from the University of Chattanooga to serve as coach throughout the year, and a woman who assists in the supervision of the playground during the summer months.

"The recreation center is a busy place, and does much to help prevent juvenile delinquency through its varied program. Included in the program are educational movies, along with others, that are shown at least twice monthly. Once a week we have a community get-together.

"The boys are receiving good training in the woodwork shop, which is under the supervision of the principal of the prevocational school. The boys are permitted to take part in this activity when they reach the age of nine years, and it is a big event in their lives when they get into the classes.

"The Electric-Power Board has provided two home economic experts to conduct cooking classes for the girls of the community. The classes are well attended.

"The Board of Public Health holds a general clinic at the center one day each week. The Kiwanis Auxiliary has furnished milk for twenty-five or thirty children for

the entire year.

"We have weekly music classes with piano instruction. Boys and girls are given private lessons in piano, or taught to play any band instrument they desire.

"The response of the churches to the work has been gratifying. We have had splendid co-operation from the women throughout the district." —*Mary Lou Barnwell.*

### Mothers' Jewels Home, York, Nebraska

A report from Miss Frieda Wirz:

"Dealing vitally with youth is a rare privilege, a high responsibility, and a continuous test of inner resources. It is a vaccination against one-sided living. This is a 'prophetic work in building tomorrow.'

"The day after school closed, we went to a youth camp sponsored by the Methodist Hastings District. We were 125 strong in the senior group, and about the same number of intermediates. I was nurse and counselor for these groups for two weeks. The camp is not exactly modern, but we all had a wonderful time. There wasn't much need of skilful nursing, as the weather was good, the food well balanced, and the spirits lifted to a constant keen enthusiasm. The problems were, of course, the usual ones of teen-agers. It was soul-satisfying to look into the earnest faces of boys and girls who wanted to know how to live so as to please God and man; how to overcome some undesirable habits; how to become Christians; what was expected of them in their boy-girl relations.

"To my way of thinking, these retreats (camps) are fulfilling the greatest need youth has today. The wholesome fun attracts many, but they often remark, 'I got much more than what I came for.' It all appeals to the finest in them—gives them an atmosphere and time that help them to find themselves, their worth, and their purpose in life.

"The school year, naturally, is crowded with planned and organized work. Physical inspection means contacting parents, and, in some cases, community agencies, as well as doctors, dentists, milkmen, and welfare workers. We have a fine setup here of good Americans, who believe in self-help to the utmost. However, they are willing to help the neglected, needy youngsters to become physically fit, so that they may help themselves later to become contributing members of their communities."

—*Miriam V. Ristine.*

### Nurses Graduate

Our thoughts do not usually turn to "sweet girl graduates" at this time of year; commencements bring to mind the flowers of May or June. Since the war, all this has been changed in the Medical Bureau. Our schools of nursing must have commencements whenever the students finish their courses, so August began the series of commencements in the three schools of nursing in the hospitals within the States.

The first of these was also the first for the school of nursing in the Methodist Hospital in Los Angeles, since the reopening of the school in 1944. Seventeen students were graduated on August 8, in the Vermont Methodist Church, Los Angeles, and are now members of the Methodist Hospital Alumnae Association. Immediately following this service, nine preliminary students received their caps and became the freshman class. So the work goes on.

The second graduation ceremony was held on September 2, at Ebenezer Methodist Church, Jacksonville, Florida, when fifteen students at Brewster Hospital Training School donned their white uniforms and received their diplomas as graduate nurses. Mrs. C. C. Sapp, secretary of Home Work, Southeastern Jurisdiction, addressed the class.

On September 14, commencement was held for the senior class at Lucy Webb Hayes Training School, Sibley Hospital, Washington, D. C. So, on both the Atlantic and the Pacific seacoasts, additional nurses went out into service from our Methodist institutions, girls with Christian backgrounds and training to relieve the serious shortage of nurses and bring comfort and help to the many sufferers who so greatly need them

—*Mrs. Robert Stewart.*

## The Missionary Dollar Goes to Africa

(*Continued from page 9*)

Nyama, and Katako-Kombe.

In 1945, Methodist women, for the first time, sent two missionaries and appropriated $2,000 for the work budget in the *Southern Congo Conference,* where the Division of Foreign Missions had worked for many years. In *Elisabethville,* in the center of the copper-mining section, dollars are being used this year to equip a social center for women and girls. With dollars from the Crusade for Christ, a building was erected near the church in 1946, with a model urban home for an African family, and two large rooms for cooking, sewing, club meetings, Girl Scout meetings, and recreation. In the first year after the building was erected, and the work opened, 520 women studied in the social center.

In *Quessua, Angola,* a beautiful girls' school cares for nearly 300 girls. Some of them are the daughters of girls who studied in the school in former years. When the Secretary for Africa visited the school in 1946, a grandmother, a mother, and a young girl of the present student body expressed gratitude to the Methodist women of the United States for what the school had meant to each generation, and in each life. Some of the dollars in Quessua are spent in the hospital. Patients and their friends and families receive, in the hospital, help for body and spirit, and counsel in personal problems.

In *Gikuki, Mozambique,* by the side of a beautiful bay, is a location known as Jerusalem. It is the home of the Hartzell Girls' Home. Here the girls live in family groups,

(*Continued on page 23*)

# FOREIGN NEWS FLASHES

**Recently Returned from —**

*China:* Miss Helen Desjardins, 2823 Columbine Place, Nashville, Tennessee.

*Mexico:* Miss Orlene McKimmey, 114 Summit Street, Ithaca, New York.

**Recently Sailed for—**

*India:* Misses Myrtle Precise, R.N.; Pearl Precise; Nellie West; Ruby Hobson, R.N.; Mary Gofdon, R.N.; Martha Coy; Mabel Lawrence; Eva Logue; Helen Calkins; Margaret Wallace; Mrs. Olive Gould Ward; and Mrs. Prem Nath Dass, president emeritus of Isabella Thoburn College.

*Japan:* Misses Blanche Brittain, Helen Moore, Mary Searcy, Catherine Stevens, Carolyn Teague.

*Korea:* Misses Marie Church, Jeanette Hulbert, Elizabeth Roberts, Helen Rossen, Grace Wood.

*Southern Rhodesia:* Miss Edith Parks.

*North Africa:* Miss Gwendolyn Narbeth.

*Bulgaria:* Miss Mellony Turner.

*Brazil:* Miss Irene Hesselgesser.

*Uruguay:* Misses Viola Brunken, Dorothy Nelson.

**Projects at Tunda, Central Congo**

*Hospital.* The new two-story hospital building was practically completed this year, the maternity ward (financed by the Cotton Company) was completed, and the dispensary is nearing completion. The fine hospital beds sent out by a number of different Woman's Societies of Christian Service add much to the beauty and comfort of the hospital. We are proud of the reputation our hospital has throughout this part of the country, among Europeans, as well as Africans. The Woman's Division and the Foreign Division share equally in the support of the hospital.

*Kindergarten and Day Nursery.* These are carried on in the building erected in memory of Mrs. Verna Miller Ayres. Forty or more children come each day during the school term. This is supported entirely by the Woman's Division.

*Woman's School.* Fifty women have been attending the Woman's School. They have their classes each afternoon, after having worked in their gardens during the morning. All of the teachers are women.

*Station School.* In August, 1947, we added the sixth year to our Station School, which had formerly included only five grades. The enrollment in the Station School is now 380, of which seventy-three are girls. Due to crowded buildings and a lack of sufficient number of teachers, it is necessary to have about half the children attend school in the morning and half in the afternoon.

*Girls' Home.* There has been a most encouraging increase in enrollment during the year—from thirty-three to fifty-four. The girls were divided into three groups for sewing classes. A few of the older girls were taught machine sewing. During one term, there were weekly classes in pottery. One of the cottages has been converted into a prayer room. The girls themselves whitewashed the walls and embroidered the curtains, table cover, and binding for the Bible, with the help of the matrons. Another cottage was used as a practice house. The two girls who were to be married lived there and did their pounding, cooking, and housekeeping. We believe the girls have made spiritual progress during the year, especially during the recent series of special prayer meetings, when quite a large number made a profession of faith. It is a wonderful privilege to have a part in helping our boys and girls to grow and develop into Christian leaders.

*Rural Centers.* We still have four rural centers. The teachers have worked faithfully and kept things going. There were 387 pupils enrolled during the past year.

**India**

Conflict between Hindus and Moslems made the evacuation of millions of innocent people an immediate event in northwest India. Mohammedans living in border territory of the Dominion of India were forced to flee to Pakistan. Conversely, Hindus living in Pakistan escaped to the Dominion of India. The evacuation was unplanned and, under such circumstances, few of the refugees were able to take their possessions with them. Adequate camps and facilities for their needs could not be arranged. Many of these, in both groups, are wounded, sick, or too weak to travel. The necessity for relief help is so imperative that relief agencies, both in America and India, have been appealed to for desperately needed aid in the form of medicines, food, clothing, and personnel. Church World Service, being thus challenged with this urgent request for assistance, replied, within forty-eight hours of receiving the request, with an air shipment of emergency medical supplies to India, and bought tons of foodstuffs for shipment. Bishop Pickett, of The Methodist Church, New Delhi, acknowledged receipt of the supplies in a cablegram to America, which expressed the deep gratitude and great appreciation of press and public. He stated that the supplies, having been distributed by the National Christian Council of India, were already in use, saving lives. An appeal is made to the American churches to contribute more generously to Church World Service funds, in order that additional aid may be sent.

The response of the students of

Isabella Thoburn College, Lucknow, to the present emergency, was to go out and collect funds for the relief work. Miss Mildred Pierce, of the college, writes: "When some of our girls went out to collect money for refugees this week, someone asked them, 'Why are you doing this? This is a Hindu-Moslem quarrel. Why should you care?' And then, not waiting for an answer, added, 'But, then, you Christians are always around helping wherever there is a need.' We hope that reputation will continue throughout all this disturbed period."

Miss Maren Tirsgaard, Arrah, India, now with her family in Denmark, attended a convention of the missionary societies of The Methodist Church, for the countries of northern Europe, which met in Finland. Miss Tirsgaard reports: "The Finnish ladies were gracious hostesses and did everything possible to make our stay comfortable and joyous. It was a beautiful fellowship in spite of language difficulties. Everything had to be translated from Swedish to Finnish, and vice versa.

"The Finnish women are marvelous, and I deeply admire them. What they and their country have been through the last few years would not be easy to describe or understand, but their faces show it, and the 80,000 young soldiers' graves explain it. They do hard physical labor, because there is much to build up—and it is surprising how much has already been built up. The church work has kept on, as proved by the fact that The Methodist Church in Finland has six missionary candidates ready, or almost so, to send to foreign fields, out of a four million population of the entire country. Just think what a similar percentage in the United States would be."

Monica Forssell, candidate from Finland, is now studying at Scarritt College, Nashville, Tennessee.

### Burma

The Union Christian High School, Rangoon, united project of The Methodist and Baptist Churches, reports an enrollment of 684 students. Christian schools are in great demand for educationally starved youth in Burma today. Kingswood School, Kalaw, advances with its repairs, and when equipment can be obtained from America and locally, the boarding department will be reopened. Up to date, only day pupils and a few who live with the principal, Miss Mabel Reid, can attend.

### Japan

Miss Margaret Billingsley, Executive Secretary for Japan, Korea, and the Philippines, reports that one of the most inspiring contacts of her recent visit to Japan was when five members of the deputation sat on the platform facing 940 high-school girls seated on the gym floor. Though it was summer vacation, these girls came to the school for special chapel services twice a month.

The main buildings of this school at Fukuoka, including this beautiful chapel, were destroyed by bombings. The gym, a small home-economics building, and the missionary residence remain. New buildings, now under construction, have been made possible by local gifts and by Crusade funds from America.

Miss Yoshi Tokunago, an outstanding and staunch Christian, has kept this school Christian throughout the war years. She is a heroine in the cause for Christ. At the time of the dedication service of the new buildings, she is looking forward to a large attendance from the interested citizens of Fukuoka.

At this time a collection is to be taken as a thank offering, half of it to go to one of our Christian institutions in the Philippines, and half to one in China, which were destroyed by Japanese bombs. "We want to have a share in the restoration, and even though the amount is small, it will express our love and interest."

### Cuba

From Eulalia Cook, rural worker in Baguanos: "My biggest 'frustration' is that I haven't been able to get out into those hills and work among my bohio dwellers nearly as much as I wanted to. The church here in Baguanos is growing, and the bigger it gets the more time it takes. And most of my time and energy has gone right into the church here. Being pastor of this church is a great, though sometimes heartbreaking, experience. The work is not so different from the work of a pastor in any church back home. I visit the sick and afflicted, comfort the bereaved, marry the couples who ask for the blessing of the church, meet the board of this, and the committee of that, keep open house, and usually have it full in the dead season.

"Our basket-ball team has been less active, but volley ball has come into its own. We have even gotten a team of girls—in uniforms. If you could have heard the discussions about the shorts—how short they should be, etc.; the mamas who weren't going to allow their daughters to wear the uniforms because they were short! Finally the team appeared—and everyone was pleased."

### Argentina

Katherine Donahue, principal of Colegio Americano, Rosario, reports: "In July, the first conference of evangelical (Protestant) schoolteachers was held in Buenos Aires, and Colegio Americano sent four delegates. They have returned full of inspiration and contagious enthusiasm, as well as with a new sense of mission as part of a minority group that has a tremendous task to perform against great odds. All the teachers of the school gathered together recently for a social time and to hear the reports of the delegates. It was heartening to see how the rest caught the spirit of those who had had the opportunity of attending the conference."

# Sixty-Two Years in Malaya

*By* THIRZA E. BUNCE

SIXTY-TWO years ago, The Methodist Church began its work in Malaya. William F. Oldham and his young wife were the first missionaries. It was an adventure of faith and courage, but with no funds. They, with Bishop Thoburn, landed in Singapore, secured the town hall, and began evangelistic services. The text on that memorable Sunday in February, 1885, was, *Not by might nor by power, but by my spirit, saith the Lord.* As a result of these meetings, a church was organized, and the history of that church through the intervening years bears witness that it was born of God.

The Oldhams felt called, not only to this small congregation of Christians, but to the greater non-Christian group as well. Their great concern was to find a method of approach. One avenue was open —the teaching of English—and Mr. Oldham became the tutor of one of the Chinese merchants. This was the beginning of the educational program of The Methodist Church, which was destined to play so large a role in the life of Malaya. Two years later, Miss Sophia Blackmore, of Australia, opened a girls' school, supported by the women of Minnesota. Nine little Tamil girls were the first pupils and, for the first time, the idea began to percolate that girls really could learn.

The British government soon recognized the type of work which these young people were doing, and began giving substantial grants-in-aid. They welcomed our school as a part of their educational system, and turned over to our care two struggling government girls' schools, which grew amazingly under the new management. Other centers demanded girls' schools. Hostels were opened. Girls began to clamor for admission, and "female education" was on its way.

The history of these schools reads like romance. It is a far cry from one Chinese student and nine little Tamil girls to the more than 21,000 students reported at the conference in 1941, just before the Japanese took over. It is, again, a far cry from the little handful of teachers just out of seventh grade, for the most part, to the 894 finely trained, well-equipped teachers of 1941, most of them products of our own schools, several having degrees from colleges in England and America. These schools are definitely Christ-centered, with religious education a vital part of every day's instruction.

Fine buildings in many centers bear evidence of the high standing of our schools in the eyes of the community, for the people have given generously to the building program of these institutions. Government had allocated land in Kuala Lumpur, and plans were well under way for a new building when the war came. A new building in Taiping had just been completed—never a class held in it—when the war came. Penang also had a goodly amount raised locally toward a new wing; the Methodist Girls' School in Singapore had its campaign well under way; our newest venture, a joint Board and Division project in Pahang, was growing into a sturdy infant, and land had been allocated for the school building, but the war came.

Malaya was pulsing with life, ready for a great upsurge mentally and spiritually. Then came three and a half years of terror, hunger, despair, and death. Scarcely a home untouched. Some of our best teachers murdered. Whole families ruthlessly done to death. School programs were completely disrupted. Some of the teachers tried to carry on under Japanese regulations; some refused, and took up other lines of work. Few were happy. Five of our missionaries stayed on and were interned. Their reports of the love and loyalty of our Christian folk gave witness to the type of character that the group of Christians, called Methodists, have sought to produce.

When the Japanese at last surrendered and Malaya was free, one of the first things the people demanded was the opening of the English schools. But such a sorry sight as those buildings were! We had been told (by eyewitnesses!) that the new school in Taiping had been bombed, and that the schools in Ipoh had been blown up. If those reports were true (we now doubt if they were) the Japanese repaired and used them, among other things, as gestapo and torture chambers. The buildings were there, but everything in the way of equipment and furniture was gone. The iron beams on the ceiling, where victims of torture were hung, were there, and that was all.

But the schools were opened. The children sat on boxes or on the floor, or took chairs from home. They shared whatever textbooks could be found, and thankfully carried on. Thirty thousand sought admission. Every available space was used, even the garages. Our local teachers were ready to assume the responsibility, and every school was manned by nationals. Some have since asked to be relieved but, of our seven Woman's Division schools, only one, so far, has a *missionary* principal. According to the reports coming through, these girls of ours are doing a splendid job.

Nothing daunted, Kuala Lumpur is again taking up its building program. Though business is not back to normal, and prices are still beyond reason, a committee of outstanding business and professional men, with alumni of the school, are proceeding on faith. The

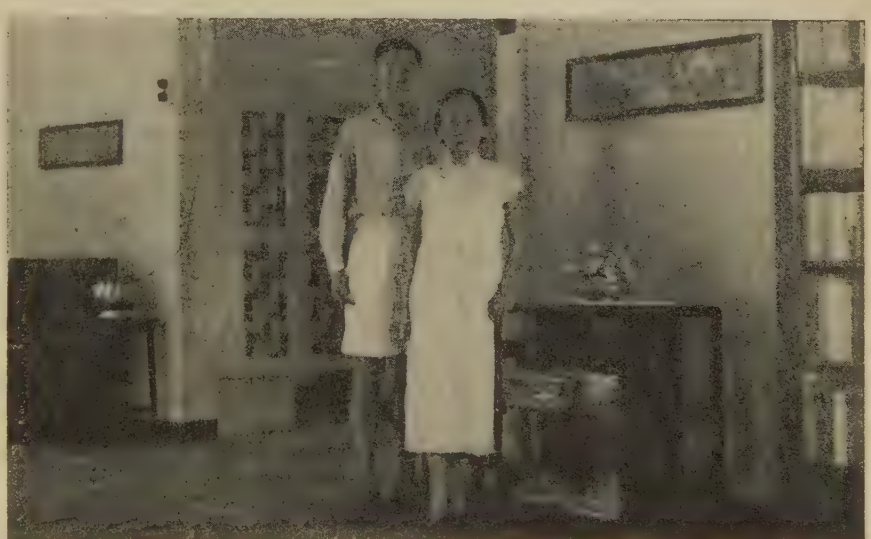
present building has been hopelessly inadequate for years, and the people of Kuala Lumpur have decided it is time to do something about it. There is no better place where Methodist women might invest some of their money than in the Christian education of these girls of Malaya.

These schools have borne fruit in hundreds of changed lives, in the setting up of Christian homes, in the establishment of a stronger Christian church, in the development of a youth organization which rivals anything I have seen in the United States. Practically all opposition to Christian teaching has ceased, except among the Mohammedans, and even *they* want their girls in our schools. These schools are miniature "United Nations" in action. Students and teachers of all races, tribes, and tongues study together, play together, worship together—a living experiment in Christian brotherhood. The graduates of these schools are the teachers, preachers, doctors, lawyers, businesmen, nurses, homemakers, and church officials. They have set the stamp of Christian ethics upon the life of Malaya.

When the British came back and set up their new policy, it was decided that women should have a place on the administrative councils. Three women were appointed and by some strange coincidence they are all graduates of Methodist schools, and all Christians of very high quality. Mrs. Cheah Inn Kiong is on the Municipal Council in Penang. Dr. Soo Kim Lan is on the Governor's Council in Kuala Lumpur. Dr. Hannah Tan is on the Singapore Council. Methodism may justly be proud that it has had a little part in shaping the lives of these outstanding women.

**Mrs. Stratton-Brown, Lady Gurt, Miss Mabel Marsh, and Miss Florence Murthre of Kuala Lampur**

**Mr. and Mrs. Ho Seng Ong, both graduates of our schools**



The war has left its marks. Nerves are still on edge. Adjustment is difficult. They tell us that the children of the war years have grown into little liars and thieves. Where once in our schools theft was a rare thing, it is now a common occurrence. But our teachers, sensing that where need is greatest the responsibility also rests heaviest, are rising to the task of re-creation and regeneration of these boys and girls, in the name and by the power of the Lord Christ.

## World-Wide Methodism at Springfield

(*Continued from page 11*)

phasized the truth that Methodists are one people, one in Christ, regardless of race or country; our precious heritage from John Wesley must be passed on that others may know the "certainty that God's offer of salvation in Jesus Christ is for every man, and that every man will be enabled to accept it if he will. . . . . In this day of unparalleled need and unprecedented opportunity, every Methodist should . . . enter into a new covenant with God, and determine to take his religion and his church membership far more seriously than he has ever done in the past."

# David and Margaret Home for Children

*By* EUNICE JONES STICKLAND

History tells us that George Whitefield, that fiery young preacher of early Methodism, "found many orphan children among the colonists, and projected an asylum for them. . . . . He ranged from north to south along our coast, and thirteen times crossed the Atlantic, pleading for these children."

Since this beginning in 1738, Methodist homes for unfortunate children have grown in number around the world. With the soaring divorce rate, and the lowering ideals of the American home, the present need for expansion of this ministry is becoming acute.

The David and Margaret Home for Children, in La Verne, California, a national project of the Woman's Division, has, for thirty-seven years, cared for dependent children.

"It is the purpose of our home to give to boys and girls of southern California, a normal Christian home life, that has potentialities for a beneficent effect upon the lives of these future parents and American citizens."

This home for children came into being on June 28, 1910, when Mr. and Mrs. Henry L. Kuns donated to the Woman's Home Missionary Society of the Southern California Conference of The Methodist Church, seventeen and one-half acres of land, on which stood a three-story frame hotel building of sixty rooms. The gift, valued at $25,000, was given in memory of their son, David, and of the parents of Mr. Kuns, David and Margaret.

Opening with six children, the home soon held a family of ninety, which has been the usual number all through the years.

While the David and Margaret Home is primarily for orphans and half-orphans, other needy children may be received if careful investigation satisfies the board that such action is justified.

"We do not receive defective, incorrigible, or delinquent children. Consequently, our program is one of active conservation and development, rather than of reclamation and reconstruction."

By June 20, 1926, the old frame building had been replaced by a larger, reinforced concrete home. Situated among orange groves, with its windows facing the mountains and not far from the beaches, David and Margaret Home is actually and symbolically a real Christian home, nurturing the bodies and spirits of the hundreds of children who pass through its doors.

The average stay in the home is less than three years, although a few boys and girls have spent most of their childhood here. The length of a child's stay in the home depends upon the time that it takes for the family to become re-established. An attempt is made to keep brothers and sisters together as much as possible.

Some children are placed in the home by relatives, and others by the welfare departments of neighboring counties. David and Margaret Home is not entirely a charity home, and it does not find foster homes for children.

Rolling lawns, well-equipped play areas, chickens, rabbits, milk cows, and a friendly farmer; badminton courts, croquet grounds, sand boxes, wading pools, trees for climbing, a field for digging roads and tunnels for toy cars, indoor play rooms, pianos, a well-chosen library, and plenty of playmates—all add up to the kind of home environment which would make a period of living in David and Margaret Home a privilege coveted for any mother's child.

A board member says of a recent early evening visit, "Some were playing on the lovely lawn, others were in the parlor playing the piano and singing, some were in their dormitories reading or playing, and the younger ones were getting ready for bed. It is truly a Christian home, and not an institution."

But all play and no work would not make this home the force it is. The day starts at 6:30, when everyone gets up, dresses, washes, and makes the bed, after which breakfast is served. The girls wash the dishes and do other housework, while the boys take care of the garden and grounds. Eight-thirty finds the bus off to the La Verne Heights School, where the children maintain a high standard of grades and citizenship.

After school, there is garden work and other chores before the evening meal. Then comes the time for free play. Scout meetings, movies (twice a month), and singing are among the various evening activities.

Holidays are observed with vacations, special events, or parties. Throughout the entire year the attempt is made to give the children all the experiences they would have in a normal home life. Church life, Sunday visitations, trips to beaches, mountains, parks, and museums provide outside contacts, greatly needed in social adjustment.

For church school and Sunday morning worship, the girls attend one near-by Methodist church, while, to prevent overcrowding, the boys attend another. Sunday afternoon is visiting time for parents and friends. Sunday evening the children plan and conduct their own young people's service in the home.

Children of any religious faith are accepted, but all are required to join in the regular worship program of the home. Any child who wishes, may join The Methodist

Church, but it must be with the full consent of the parents or guardian.

A report of one ten-year period gives a typical picture of the valuable service which this Methodist home is giving:

"Four hundred ninety-two children, about equally divided between half-orphans and those from broken homes, have received our care and training. Of this number, ninety-two have united with the church while resident in the home. To get the full significance of this number, it should be remembered that the average age of our children is between eight and nine years, and that the average length of residence is slightly less than three years.

"Our school record is no less gratifying. During the past ten years, our children have averaged 8½ per cent above the school average, and a total of forty-four school prizes have been won by them. For the past eight years, the American Legion has presented a bronze medal and citation to the boy and girl in each area who, by vote of their fellow students, best exemplify the five principles of citizenship — courage, leadership, honor, scholarship, and service. Every year, one or the other of these, and in one year both of them, were awarded to David and Margaret children."

An important place in the all-around character development, is the physical care which the children receive. The home has consistently maintained an above-the-average standard for health. The Los Angeles County health department has provided helpful cooperation in this work.

The thirty-seven years of successful work with children in the David and Margaret Home have proved that the church has a special field of service in this sorest spot in the social structure of our nation—the care of the dependent child, who, through no fault of his own, often falls into the hands of the probation officers while waiting some settlement of his disturbed home conditions.

That this need for homes to care for these dependent children is growing is shown by the report of one county, which in March, 1946, had custody of 353 children, ranging in age from a few weeks to the early teens. There was no place to put these children but in the juvenile detention home, where, for lack of space, they were kept in wards with delinquent children. In March, 1947, the same county reported 425 dependent children, indicating that the problem is increasing each year.

A probation officer of one southern California county says of David and Margaret Home, "There are twelve of our children in the home at present. We use this Methodist home for our dependent children more often than any other. The children receive excellent guidance and stabilizing influences. The relationship of the adults and the children is very fine. They create a Christian atmosphere which has a wonderful power of integrating the lives of these children who are so often confused and frustrated. The plan of a housemother caring for a small group or 'family,' giving personalized attention to each child, makes the contribution of David and Margaret Home most valuable."

In the early years of the David and Margaret Home, it was maintained through the work, prayers, and gifts of the women of the Woman's Home Missionary Society of the Southern California Conference, but since the home has become a project of the Woman's Division, it is the privilege of Methodist women of the nation to help provide funds and supplies for this home.

Women of Methodism, David and Margaret Home for Children, Inc., is your home for children!

## To Earth's Far End

(*Continued from page 3*)

in training to become members of the rescue squad. They will throw all the horsepower of their young lives into this effort. To earth's far end they will venture with Christ. They will take more than modern "know-how." They will take Christ to disheartened millions. They will enter new fields, opening up now as never before, to take his saving power, to make his Way known.

Some of us can no longer offer to go. Perhaps we pondered it once, but while we dallied with the idea, the chance passed us by—and did not return. Some of us are old or ill, or are serving in other ways. We can still help by doing what those businessmen did for Robert Lee—furnish the food and the oil.

This is a call for sacrifice. No childish penny-dropping, no March of Dimes, no secondhand clothing drive will suffice. Unless we double and treble what we have done before, God's fields will lie fallow. Only united sacrifice in money, in prayer, in life, can bring Christ, God's greatest blessing, to all the world. "O God, bless us" with a deeper indwelling of the Christ as we share him with others.

**ldren of David and Margaret Home**

**The home is located at LaVerne, California**

# The Fallen Torii and the Rising Cross in Korea

*By* MRS. F. G. BROOKS

As I saw *torii* falling all over Korea, I thought of their destruction as being symbolical of the change that is taking place in the pattern of Korean life. During the forty years in which the Koreans were enslaved by the Japanese, the latter built Shinto shrines in every community and, as a gate to each shrine, they erected a *torii,* consisting of large horizontal beams on high upright posts. Now that liberation has come, the Koreans are demolishing the *torii*—hated symbol of a religion and a culture which brought untold suffering to the Korean people.

A new day is dawning for Korea, but freedom has by no means come to this people eager for independence. Korea is divided into two zones at the thirty-eighth parallel. In North Korea (an industrial area) the Russians are in power; in South Korea (an agricultural area, about the size of Indiana) the army of the United States is in control. This unnatural economic and political situation came about as a result of the Cairo agreement of December, 1943, which stated that "in due course" Korea was to be free and independent. As they await their promised release, both men and women are destroying old patterns and old idols; they are putting behind them a culture symbolized by *torii,* and are looking for new ideas and ideals.

When a whole nation has been oppressed for forty years, it does not have at hand an adequate supply of trained political, industrial, and economic leaders. It is, therefore, all the more significant that many of those who have arisen to take hold of Korean affairs are Christians. Dr. Syngman Rhee, the supreme leader of the Korean Independence Movement, is a Methodist; Kim Kyu Sik, a moderate leader, chairman of the Korean Interim Legislative Assembly, is a Presbyterian. I could mention by name many other Christian leaders, such as Dr. Philip Jaisohn and Kim Koo. In addition, the United States government is using so many of our Korean Christian leaders that there is a shortage of leadership for church activities.

Korean Christians are all greatly concerned about the progress communism is making in southern Korea. They are well aware that the Christian missionary is their most successful ally in an ideological war against communism. Korea may well be the proving ground for Christianity in Asia; if it grows there, there is real hope for Asia. Our Korean Christians are eager to put on a program that will show the people a better way of life. It is imperative that we send missionaries into our high schools to supplement our native Christian principals, pastors, and Bible women on the staffs, for many teachers and most of the students now are not Christians. Though the communists represent only about two per cent of the people in southern Korea, they are very vocal, and are seeking a foothold in our schools. I know of no greater challenge to our Methodist young people than to go as high-school teachers to work among eager, alert, receptive Korean youth. *Torii* are waiting to be destroyed in these schools.

Ewha College, under the leadership of Dr. Helen Kim, its president, stood throughout the dark years as a Christian institution. Ewha opened this fall with 1,200 girls, and twelve missionary teachers. Everywhere I went in Korea, I met fine women who are Ewha graduates; their influence on

**Torii, Seoul, Korea**

**Fallen torii in Korea**

he church life and on standards n the home are incalculable.

It is true that men and women till sit on opposite sides of the hurch, that, in most of the homes, he wife performs hard physical abor, that the mother still carries er baby strapped to her back; but t is a new, alert woman whose usband respects her, and who is lad to have her eat with him and onduct family worship. I am not vriting as an "army wife," who as had contact only with non-Christian Koreans, who happened o be her servants, but as an American woman who cherishes riendships with Korean women vhom she knows to be her equal. The Korean Christian woman is aware of the necessity for sanita-ion, for cleanliness, for proper are of her children. She is doing he best she can to care for these eeds.

I asked one of our Christian Korean teachers at Ewha College vhat *torii* had recently been broken down for women. Her reply nterested me greatly, as it was not a trite, stereotyped answer; she said, "We have learned to live on schedules." Then she explained her answer: the life of a Christian woman has changed; she has more freedom and she is using that free-dom to learn how to become a better wife and mother.

The Methodist Social Evangel-istic Centers in Seoul and in Songdo are teaching her better ways of cooking and wiser methods of car-ing for her baby, and they are en-riching her life in many other ways. Women in Korea are very busy today, and constantly "on the go": some are trying to find enough food for their families at inflation prices undreamed of in the United States; four women, all Christians, are in the legislature; a Christian woman, Dr. Evelyn Koh, is head of the Women's Bureau of the National Department of Public Health and Welfare, and her sister heads the Women's Police Bureau.

As I came to know Korean Christian men and women, I dis-covered they were "people," even as you and I. It is not fair to think only of Korea's political parties and their political strife; it is un-just to present only the religious conflicts between groups and within groups. These elements of strife do exist in Korea, for Korean people are individualists. Daily life goes on, however, and it is in this daily life that patterns are changing, and that we see the destruction of the symbolical *torii*.

What have we, as Methodists, been doing to assist the Korean people to change their patterns of living? Among other things, twenty-five Korean men and women will soon be studying in America on Crusade for Christ scholarships. No wiser expenditure of our funds could be made. Miss Emma Kim, dean at Ewha College, is a student of college administra-tion at Columbia University; her father was the first minister of The Methodist Church in Korea. Miss Youngyi Kim, a music in-structor at Ewha, is doing graduate work at Juilliard. Her mother was a Bible woman in Korea. When I learned to know these interesting folk, and many others like them, I realized fully what miracles had been accomplished during the sixty years since Christian missionaries had gone to Korea.

The cross is rising over Korea, but it is not yet erect or deeply rooted. The obstacles to the ascent of the cross are many: political strife and uncertainty, religious confusion among our own Chris-tian leaders, the threat of com-munism, the bad repair of our properties, and, most of all, the lack of enough devoted men and women who are willing to blend their lives with those of the de-lightful people of the "Land of the Morning Calm."

## WOMEN DELEGATES ELECTED TO GENERAL CONFERENCE

**Northeastern Jurisdiction**

***Central New York Conference:*** **Mrs. George E. Fisher, 971 Lancaster Avenue, Syracuse 10, New York.**

***New Jersey Conference:*** **Mrs. Henry Ebner, 1961 S. Broad Street, Trenton, New Jersey.**

***Pittsburgh Conference:*** **Mrs. Harold S. Metcalfe, 6632 Fifth Avenue, Pittsburgh 6, Pennsylvania.**

***West Virginia Conference:*** **Mrs. Charles C. Hyre, 182 Park Boulevard, Clarksburg, West Virginia.**

**Southeastern Jurisdiction**

***Holston Conference:*** **Mrs. Herbert Acuff, Cherokee Boulevard, Knoxville, Tennessee.**

***South Georgia Conference:*** **Mrs. C. C. Sapp, Box 117, Albany, Ga.**

***Western North Carolina Conference:*** **Mrs. C. C. Weaver, Twin Castles, Winston-Salem, North Carolina.**

**Central Jurisdiction**

***Florida Conference:*** **Mrs. F. B. Godfrey, 700 Delaney Street, Orlando, Florida; Mrs. Edwin B. White, 2344 Gilmore Street, Jacksonville, Florida.**

**North Central Jurisdiction**

***Detroit Conference:*** **Mrs. F. G. Poole, 19783 Appoline, Detroit, Michigan; Mrs. W. M. Ale, 4075 Columbus Avenue, Detroit, Michigan; Mrs. C. A. Rydmark, 613 Dell Avenue, Flint, Michigan.**

***Illinois Conference:*** **Mrs. G. E. Hartenbower, 1212 Broadway, Normal, Illinois; Mrs. Alan K. Laing, 1107 West Charles, Champaign, Illinois.**

***Indiana Conference:*** **Mrs. Frank Ellis, Lincoln Heights, Jeffersonville, Indiana.**

***Iowa-Des Moines Conference:*** **Mrs. W. C. Henn, 2016 Clark Street, Des Moines, Iowa; Miss Wauneita McConnell, 306 E. Terry, Centerville, Iowa.**

***Michigan Conference:*** **Mrs. Maurice D. McKean, Sturgis, Michigan; Mrs. L. H. Grettenberger, 1121 Benjamin Avenue S., Grand Rapids 6, Michigan.**

***Minnesota Conference:*** **Mrs. Harold D. VanKrevelen, 1611 James Avenue, St. Paul 5, Minnesota.**

***Northwest Iowa Conference:*** **Mrs. George H. Robb, Estherville, Iowa.**

***Rock River Conference:*** **Mrs. A. O. Aldrich, 839 Lake Street, Oak Park, Illinois; Mrs. Erskine M. Jeffords, 1002 Washington Street, Evanston, Illinois.**

**South Central Jurisdiction**

***East Oklahoma Conference:*** **Mrs. Walker Milam, Chelsea, Oklahoma.**

***Kansas Conference:*** **Mrs. C. A. McCullough, 208 N. 8th Street, Neodesha, Kansas.**

***Nebraska Conference:*** **Mrs. Charles W. Mead, 5122 Davenport Street, Omaha, Nebraska; Mrs. E. G. Lautzenheiser, Gothenburg, Nebraska.**

***St. Louis Conference:*** **Mrs. J. D. Bragg, 3666A Montana Street, St. Louis 16, Missouri.**

***West Oklahoma Conference:*** **Mrs. Roy A. Dillon, 2028 N.W. 21st Street, Oklahoma City 6, Oklahoma.**

**Western Jurisdiction**

***California Conference:*** **Mrs. Recter W. Johnson, 1735 Modera, Berkeley 7, California; Mrs. F. W. Batten, Box 142, Dos Palos, California.**

***Oregon Conference:*** **Mrs. C. A. Meeker, Medford, Oregon.**

***Pacific Northwest Conference:*** **Miss Ethel Sprague, Republic Building, Seattle 1, Washington.**

# Consistency An Imperative

*By* MRS. JAMES OLDSHUE

December 10, 1947

DEAR MARY:

It was a joy to have your letter with its message of faith in the possibilities of the year ahead. Many of us also share the problem of facing hopefully the growing sense of futility which has seized our generation. We can well look at ourselves to see if entering THE ATOMIC AGE is in reality the basis of our fear and sense of futility, or is it fundamentally different. To Christians and democratic forces, this age is an opportunity such as never came before. Never was mankind so close together, never so easy to transmit ideas and beliefs, never such mingling of the various peoples of the world with differing cultures and basic human needs. Never has unity among nations been so fully acknowledged or time and energy devoted so freely to fostering and developing means of achieving unity. But we must also face the doubt, frustration, and bewilderment which grip people in so much of the world.

Our new study course, "We, the Peoples of the United Nations," is based upon the present best plan of achieving world unity. As we study its machinery, it behooves us to look at ourselves as members of the Christian church, and as citizens of a democratic nation, to discover wherein *we* can contribute or wherein we may deter progress.

Those related to the Christian movement around the world have noted how difficult it is for populations in non-Christian countries to reconcile the teachings of the church with the actions of peoples from those nations called Christian. Therefore, it follows naturally that something which may contribute in no small measure to this world unrest is the difficulty of nations and their peoples to reconcile the practices of Christian nations, of democratic nations with the precepts of the Charter of United Nations, or as voiced in official government statements. This inconsistency is being noted by people in all parts of the world.

But, you ask, how does this concern you and me, who are just average people with little influence in affairs of the world. Christians are followers of Christ's teaching and deeds. The lives lived by those who are called Christians influence the family, church, community, nation, and ultimately the world. As Christians, that which must hold our lives together is consistency—"the living or acting conformably to one's own belief or profession."

The first place to feel the impact of consistency between what we say we believe, and what we really do, is the family. We want our children to be courteous and well-mannered! Do we practice our good manners in our family, or save them for outsiders? Do we expect our children to be truthful if we hedge or quibble?

How consistent, as parents and teachers, are we when we say, "Do as I say, and not as I do," especially in the use of alcohol? What do we contribute to the scale of values which children are developing? Do we give our loyalties to high and worthy enterprises, or questionable and selfish endeavors?

Do we expect them to be regular at Sunday school, yet do not attend church ourselves? Do we expect them to study and live according to the Bible if we are ignorant of it, or ignore it? Do we systematically assist their religious education, as we daily supervise their school work or other training?

Do we look with favor upon games of chance, or lotteries, forgetting that the many must pay for the winner? How much guilt is ours, really good people, sometimes even members of church organizations, for the enormous gambling bill which the nation pays? Do we cultivate unthinkingly the "something for nothing attitude," which seems to be increasingly dominant in recent years? Are we undermining the principle that man keeps his self-respect in proportion to his effort to "carry his load"?

Now a look at economics, as practiced by ourselves. What things do we spend money for? Movies, cigarettes, automobiles and gas to run them, personal wants too many to name, all take money. Do we place the value of money for the work of the church on the basis of the smallest coin in our currency?

Economics is more than just management of money, most of which comes more and more into the hands of women. Other factors have to do with employment. Do I pay an honest wage under fair conditions and reasonable hours? Do I employ a person because of qualifications? If I am an employee, is my attitude helpful, concerned with doing my best, or with

doing the best for myself? Can I work comfortably with other qualified people even though there may be a marked difference in color or cultural background? How does *my* church rate in the matter of employment?

Consistency applies to citizenship. Am I boastful of my citizenship, critical of all government as crooked, yet can be numbered among the group of nonparticipating citizens? Are there those who are denied citizenship rights? Can I help some to become citizens, and can I influence the area in which I live if citizenship rights, privileges, and protections are denied others? How do I meet my responsibility to help others to know how to use citizenship wisely?

Am I content that *my* home and *my* community are equipped with health and sanitary facilities? If I work to see that they are available to all, is it for my own protection, or is my chief concern the welfare of people?

Have you observed, possibly among your friends, the growing disrespect for law? This amounts to a pride in the ability to evade the law, such evasions being gleefully shared with others, often in the presence of children. Does this have any bearing upon the increase in crime?

Where is my consistency when it touches the area of prejudice? Can I sincerely appreciate the mutual superiority of all peoples? Have I worked for equal opportunities for education and development of all people, regardless of race? Or must I qualify my opinion thus: "I believe in the Negro, Indian, Mexican, Oriental, having as good an education as he is able to have, but let him stay in his own place"? Where is his place? Where is the consistency of education enough to qualify for a job and no job available? We tend to imagine prejudice is worse in other sections of the country than where we are, but this may indicate the fallacy. The personnel secretary of a large industrial plant reports that after much time and effort had been spent in overcoming antagonism to employment of Negro office workers, it was discovered that the schools of a large northern city had not prepared any Negro girls with training for office work.

Numerous other avenues might be followed in this matter of consistency, but I must close after a comment concerning the age-old criticism of the church, that it does not live up to its teachings, that many outside the church are better than many within the church. Such criticism of the church is valid only as it aplies to us who are members. When we join the church we assume definite obligations "to uphold it by our prayers, our presence, our gifts, our service." Our consistency can be measured by the degree of fulfillment of these obligations. We owe the church our good influence and a consistency between what Christ expects of his followers and their acts. This does not overlook the necessity of the church to help the new member to grow in ability to live up to his responsibilities of membership.

Are we being realistic to be so easily persuaded that there is no chance of building a world where nations can live peaceably together? History discloses that such moods of hopelessness were fatal to people and nations in proportion to the belief they held in the fundamental goodness of things and their faith in the ultimate triumph of truth and right. "Belief" and "faith" need the release of effort, often the effort of the few. It will take time to achieve unity, but it will come!

Ever loyally yours,

*Louise.*

## The Missionary Dollar Goes to Africa

(*Continued from page 13*)

study elementary-school subjects, grow much of their food, and learn the essentials of good homemaking. Throughout the country, former students are the leaders of the church and community. Occasionally, the girls come back to the school to hold a reunion, to have fellowship with each other, and with their teachers and, thereby, to deepen their spiritual lives. Near by is a hospital and a nurse-training school where dollars from Methodist women are used to train African women of many denominations for service throughout their church and country. The nurses trained in the hospital do excellent public-health work in rural centers.

In *Southern Rhodesia,* dollars of Methodist women have built schools for girls in Mutambara, Nyadiri, and Old Umtali. Dollars have also helped to train these girls to become teachers, and an encouraging number of students have returned to their mother schools to teach and to train the present-day pupils. In Nyadiri, there is an excellent hospital and nurse-training school, and in Mutambara, a good dispensary. Many of the girls have completed the work in some one of the schools, and are now taking nurse training in the hospital. When they graduate, their services are sought not only by our own church, but by other churches, and by government institutions. In Old Umtali and Nyadiri, are babyfolds, where some of the dollars are used to save the lives of little babies, whose mothers have died. The dollars provide milk and other food, and the salaries of African nurses and foster mothers.

In vacation times, some of the missionaries from the schools travel throughout the area, visiting former students, helping them in their personal and family problems, and strengthening them in their Christian living. A few more missionaries and a few more dollars will make possible the appointment of missionaries to full-time rural evangelism.

# Prayer Groups or Cells

By MRS W M. ALEXANDER

DR. GEORGE A. BUTTRICK in his book on *Prayer* has a chapter which deals with "Personality and Corporate Prayer." He begins the chapter by raising this question, 'Can't a man pray without belonging to a church?' and answers that question by saying that no man can pray well or fully until he is a member of some fellowship of prayer.

Then the second question comes, "But isn't prayer in its nature private?" The answer is he gives it is "No, nothing is in its nature wholly private: it is both private and corporate."

It is true that Jesus tells us to pray in secret in the inner chamber with the door shut. That counsel still holds true; but when he also says that where two or three are gathered together in my name —or two or three hundred—there am I in the midst of them, he is talking about group worship.

An old Jewish proverb says, "Where nine or ten are gathered in holiness there is the majesty of God." Dr. Buttrick says that the Christian enterprise did not begin in an organization but in the group prayers of Jesus and his disciples. The church came into being in that Upper Room on the day of Pentecost when the disciples continued with one accord in prayer and supplication.

As we come down through the centuries we remember that the sixth and seventh centuries following the destruction of Rome are called the Dark Ages. We are told that they were times of corruption and strife when "men devoured each other like fish of the sea."

The first actual and continuous break that came in this dark picture was the founding of the Abbey of Cluny. In other words, the redemption of Europe from the terrible conditions which existed during the Dark Ages began in a small company of men who banded themselves together to live a life of ordered prayer.

This was the first spiritual movement which was followed in later centuries by other companies of men, who in much the same manner dedicated themselves to lives of disciplined prayer and work. Then there came a long decline, but in the fourteenth century we find signs of another spiritual awakening. Again small groups of men began to gather together to cultivate the life of the Spirit.

One of these groups was The Friends of God. John Tauler was a member of this group and we are told that his sermon greatly influenced the life of Martin Luther.

The Brethren of the Common Life was another group, of which Thomas à Kempis was a member and we know the debt the church owes him for *The Imitation of Christ.*

It is generally recognized and accepted that these groups and other similar groups paved the way for the Protestant Reformation which brought in a great resurgence of spiritual religion.

The beginning of the Methodist revival and the Evangelical movement of the eighteenth century may be traced again to a small group of men—John and Charles Wesley, George Whitefield, the Holy Club so-called—who met together for regular prayer in a college room at Oxford.

We are told of one Jeremiah Lamphier who prayed in an upstairs room in Old North Dutch Church in Fulton Street, New York, and ran an advertisement in the papers inviting others to come and pray with him. For some days he prayed alone. Finally one man joined him and then others, until the church would not hold the crowds. Other prayer groups formed throughout the city, then elsewhere, and in time there were prayer groups meeting throughout the land.

The result was the revival of 1857, which represented one of the high-water marks in the spiritual life of America. The name of no outstanding preacher was connected with it originally. It was the result of the prayers of the people of God.

Behind every revival of spiritual life and power in the Christian church we find a small group, or a number of groups which have, in concerted prayer, sought the presence of God and the coming of his Spirit.

The world outreach of American Protestantism which started from the now famous haystack prayer meeting of a group of students is but one more illustration of the truth that every revival of religion has been heralded and generated by prayer groups.

In every case the beginning is true to type and the prototype is the company in the upper room in Jerusalem before Pentecost. If the church in our day is to have a renewal of its spiritual life it must begin with those who deeply desire the renewal of their own spiritual lives, and who will meet in small companies in seeking the gift of the Spirit and will so continue until they receive the baptism of the Spirit. There are many people in the church today who are seeking a deeper work of grace in their lives—who are hungering and thirsting after righteousness; they should be brought together in small groups to consider together the things which have to do with spiritual growth.

## The Organization and Promotion of Prayer Groups or Cells

*Purpose.* To help to deepen the spiritual life of the members of the group.

*Procedure.* 1. Begin with a small group (3-12) who feel the need for spiritual growth and enrichment. (Note—When the number reaches 12, form another group.)

2. The place of meeting, the time, length of meeting and frequency of meeting should be left to the decision of each group or cell.

3. The *leadership* of the group should be shared within the group. There should be no regularly elected officers.

4. The program should be planned but flexible and should seek to meet the needs and interest of the particular age group, whether it be a youth or an adult group or an interracial group. (Note—Each program should consist primarily of prayer—both spoken and silent. This phase of the program may include *special prayer projects* as well as prayers for personal spiritual growth.)

5. Other suggested features of the program are: (a) the study of the Bible and other devotional books; (b) constructive discussion of social as well as personal problems; (c) sharing by the members of the group; (d) adherence to the democratic process (*caution*—no pressure should be brought to bear on any member of the group or cell for participation in any phase of the program); (e) maintaining at all times a spirit of wholesome Christian fellowship, in which every member should share.

6. The following worth-while prayer subjects will challenge the interest of the group members participating: (a) personal needs; (b) local church needs; (c) a spiritual awakening in America; (d) a Christian world peace.

Some people are saying we are on the verge of another dark age in Europe and that America will not be able to escape.

Over against this possibility is the calling of Christian men and women to concerted prayer which is definite and specific, for as Dr. Buttrick has said, "The new world for which we yearn will not arrive without the prayers of groups."

As members of the Woman's Society of Christian Service, let us accept the promise of Christ who said, "Where two or three are gathered in my name there am I in the midst."

Surely there is a small group of women, two or three, in every local church sufficiently interested and deeply concerned about this matter of world redemption, who will take the time for corporate prayer in behalf of our needy world.

# PROGRAM SUGGESTIONS FOR JANUARY

## "Thy Way"

By MRS. H. W. BLAND DETWILER

"THAT Thy Way May Be Known Upon Earth," is the general theme for the next eight months in our Woman's Society of Christian Service!

The suggestions for the January meeting are being written in a wooded spot on a beautiful lake in Vermont. There is, on the property, a short path along which I walk nearly every day. On either side of the path grow tiny plants, varieties of fern, and many different kinds of shrubs and small trees. One could spend a summer, yea, many summers, studying the fascinating growing glory of just that much earth on that very short path. Of similar intensity is the arresting and poetic wonder of the beauty of our theme for 1948. Months, yea, many months, might be spent in the study and the application of making His Way known in our individual lives for our world.

How much do I want His Way to be made known? How much will I dedicate of my life, my all, to putting into actual practice His saving power?

Very frankly, are hours of prayer, hours of study, and hours of patient, persistent planning on a theme such as this too much to ask of Christian women? Surely, there is no woman alive today who does not feel the high explosive tension in the world! Truly, there is no woman in our group who does not feel in her heart, for herself or her children, the tug of the urgency of our day.

**General suggestions for the year's theme:** (1) Have you sent for the worship and the program books? [1] It might be well to supply every woman with the worship book. At least every member of the program committee should own both the worship and the program books.

(2) Call your program committee as early in November as possible. Make general plans for your programs for the next eight months.

(3) You will need two pictures for general use: "Christ in the Garden," and "The Song of the Lark." As a program committee, having read the material, do you hear the music? Can you feel the atmosphere? Do you sense the unlimited possibilities of this theme for your own society?

(4) You will need music (see "Foreword," program book). Be sure to use the suggestion "I Walked Today Where Jesus Walked." So often we think that beautiful pieces of music written for solos can be used only as such. Where you have a group that loves to sing, try some of the great sacred numbers written for solo or duet, such as "The Penitent," "The Publican," and "The Holy City." For simple hymns, "In the Garden," "Have You Been in the Garden With Jesus?" "The Beautiful Garden of Prayer," lend themselves to dramatic interpretation.

(5) Write for the Flag Chart, in colors—see page 5 of the worship book for address.

(6) Each of the other seven topics for 1948 are teeming with wonderful facts. Outline carefully the use of each month's title, as it applies to your own local need.

(7) Determine to memorize and tell, *not to read*, the thoughts you desire to put across.

(8) Use as many women as you can in each meeting. Careful planning of details such as the hostesses, publicity, program, and fellowship, may be only mechanics, but if planned under the guidance of God, we shall find "His Way" with the women in our group Prayer is essential.

**Specific suggestions for January:** see the program book. (1) Program A. (2) Program B. These are two outlines for your choosing. If you are equipped to use Program A, have your women prepare it so well that it will be a joy to hear. This may be done if it is not a *read ritual*, but rehearsed and finished as carefully as a drama. What a meeting you will have if your president and all those taking part have lived with their "lines" for weeks. Sincerely, women, if we are showing other women "His Way," we, as leaders, must know it ourselves!

**Fellowship:** Should you have a luncheon or dinner meeting, your individual place mats might be paper flags (handmade, perhaps, by your junior or youth group). As the women leave the church, the secretary of Literature and Publications may give to each, one of the following: *The Church in an Atomic Age*, or *Missions in the New Age* (order from Editorial Department, Circulation Office, 150 Fifth Avenue, New York 11, N. Y. Free.) Write in longhand on each pamphlet: Will you, this year, be going "His Way"?

**Special for January:** Aim for 100-per-cent attendance of the womanhood of your church! One hundred per cent of the womanhood of my church will tread THE WAY!

[1] Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. Packet, 45 cents, contains Program Material and Worship Services. Single copies: Program, 35 cents; four for $1.00. Worship Services, $1.00 a dozen. (Spanish edition available in one volume for 45 cents.)

# "Achieving Christ's Lofty Way"

*By* MRS. H. W. BLAND DETWILER

*INTRODUCTION:* How many projects of the Woman's Division of Christian Service can you name? If each year we determine that our women shall learn the names of at least five, we shall become a better-informed group.

This month we have presented to us in specific form, Paine College, and you have a glorious opportunity of becoming acquainted with one of the finest contributions to interracial procedures in Methodism. Aside from the purposes set forth in our program material, you will find Paine College a vital demonstration of what we all must learn today.

As this copy goes into the editorial offices, my own town, Long Branch, New Jersey, is being publicized in the New York area papers because of the Negro and white problem. Such material should be of real value to school authorities.

*Invitations:* (1) Mortar-board hat. (2) Diploma. (3) Drawing or cut-out of a bridge (done in black and white). (4) Seven groups working in competition for highest attendance, using the seven flags as invitations for each group (see *Worship Services*[1] under February for pictures of the seven flags). (5) Make each flag up in separate pieces, according to colors, and give each piece to a member; the flag to be put together during fellowship time.

*Atmosphere:* School atmosphere through devices such as portraying: (1) College chapel. (2) College graduation, with flowers, palms, ferns, cap and gown, pile of diplomas. (3) A board room—trustees of Paine College meeting. (4) Pictures of Paine College.

*Program:* The way the outline is set up in the *Program Book*[1] for either Program A or B, is excellent. This may be carried out in three different ways: (1) The worship may be a college chapel service (using Negro and white students).

(2) The program is beautifully set for a college essay, presented either at a "commencement" or to a "distinguished group of Woman's Society members" (every member may be tagged with the name of a Division officer, jurisdiction or conference president, or each circle may be named after a conference or jurisdiction. Present the essay, either memorized or well read, as a paper, by one of your older young people, wearing a cap and gown (if a Negro youth is available, it will be that much more impressive). The whole essay does not take more than twelve to fifteen minutes. Following the "essay," Miss Muriel Day might step to the platform and give "The Women of the Church Lend a Hand" (see *Program Book,* page 26—do not read this).

(3) Bethlehem Community Center may be represented by one or by many (telling briefly of one activity). When the paragraph on Bethlehem Community Center and larger work is reached, lights may dim and soft violin music of the Christmas carol serve as an interlude. Then tell the story of this larger contribution.

*Be sure to use:* "Christian Attitude of Personnel." A poster on which these words are printed held head-high will permit a woman to read from the back of the poster the thoughts given in this caption (see *Program Book,* page 28).

Another thrilling type of February meeting would be to invite the entire church membership (use plenty of clever advertising, plus attractive invitations). Have an interracial dinner, simple in food content, but well planned. Sing Negro spirituals, plantation songs, or use quiet interracial music from good victrola records. Follow with February program. Do you see the perfectly wonderful dramatic possibilities in this material? Have you someone who will translate this into a pageant, a play, or an evening of episodes?

*Fellowship:* Plan for a good time of getting acquainted. (If interracial group meets, this is a wonderful opportunity to really get acquainted with each other.)

**Foods Laboratory, Paine College, Augusta, Georgia**

[1] Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. Packet, 45 cents, contains Program Material and Worship Services. Single copies: Program, 35 cents; four for $1.00. Worship Services, $1.00 a dozen. (Spanish edition available in one volume for 45 cents.)

By MRS. ELOISE A. WOOLEVER, *Executive Secretary*

# Membership Ritual

**Membership Ritual**

(The following simple but effective membership ritual has been used by the Woman's Society of Christian Service at Broadway Methodist Church, Toledo, Ohio. We pass it on to you, recommending its use when you next receive new members into the Society. E. A. W.)

SETTING: Large white candle representing Christ, globe of the world, membership book (open), small unlighted candles.

*Membership chairman explains symbols. Pianist plays softly,* "Take My Life and Let It Be Consecrated Lord to Thee."

PRESIDENT: The Woman's Society of Christian Service has one increasing purpose. May we read together that purpose?

ALL READ: The purpose of the Woman's Society of Christian Service shall be:

To unite all the women of the church in Christian living and service;

To help develop and support Christian work among women and children around the world;

To take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to:

Enlist women, young people, and children in this Christian fellowship;

And secure funds for the activities in the local church, and support of the work undertaken at home and abroad for the establishment of a world Christian community.

PRESIDENT: What constitutes membership in this Society?

ALL READ: A woman may become a member of this Society by giving *prayer, service,* and an *annual contribution of money,* to the *total budget* through membership offerings or dues pledges or gifts.

She shall contribute to, educate for, and promote the *total program* of the women of Methodism.

PRESIDENT: Will the new members come forward? (*Pause*)

You have read with us the purpose of this great organization. You realize what it means to be a member of this society. It means your prayers, your service, and an annual contribution of money.

Will you accept these obligations, counting it a privilege to help in the building of God's Kingdom?

NEW MEMBERS: I pledge—

My *prayers* to bind me closer to Him in whose strength I live.

My *service* in the extension of God's Kingdom.

My *gifts* to the support of the Woman's Society of Christian Service.

PRESIDENT (*giving candle to each*): Will you light this candle and place it here beside the candle representing Christ? As its light burns throughout our meeting, may the spirit of Christ come into your life anew, and kindle in your heart an eager desire to have his will done on earth.

NEW MEMBERS: We will. (*Pause while candles are lighted and placed*).

PRESIDENT: Will you now sign the Membership Book? (*Pause while new members sign*).

As your prayers, your service, and your gifts are joined with myriads of others around the world, may you realize that you are helping as only you can help, to open doors of opportunity to many in need, and to do your part in building a world Christian community.

ALL SING:

"Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee."

**One Member Did This**

In her report for Central Texas Conference, Mrs. Joel Hooper, promotion secretary, quotes an excerpt from a letter received by her from a society of twenty-two members. This is it:

"Our attendance on Pledge Day was small, so I spent about one month calling on seventeen women who were absent. Each woman was happy to make her pledge. We had thirteen women pledge the Penny-a-Day More. Nine made pledges who pledged nothing last year. Our total pledge is *four* times last year's pledge!"

**An individual multiplies herself many fold when belonging to a great organization through which her ideas may move out to influence millions. The Woman's Society of Christian Service is the most effective organization of the church, and every Methodist woman ought to be in its membership.**
**—G. Bromley Oxnam**

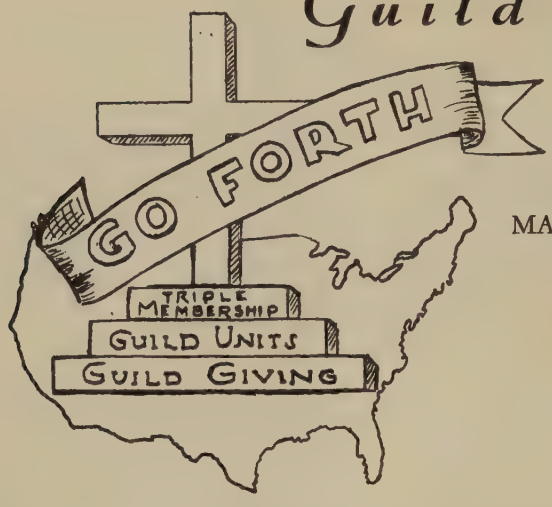
## That Thy Way May Be Known

(*Continued from page 7*)

"Thus may we abide in union
With each other and the Lord,
And possess, in sweet communion,
Joys which earth cannot afford."
Amen.

**Properties:** World globe, eight white candles in low holders, taper, small dish of water, four choir robes, cardboard (matching robes) on which to mount reading script, and small kneeling cushion.

# Wesleyan Service Guild[1]




By MARION LELA NORRIS

IT'S the New Year! During the past few months, the Guild has been giving out good cheer to many gainfully employed women, whose lives have been less shallow, less colorless by becoming a part of a church organization!

The Guild Expansion Program has been received with enthusiasm by local groups, and in area, conference, and district special meetings have been held to acquaint leaders with the methods of seeking out those quiet girls whose lives have not been touched by Christian activity. Very interesting letters with programs and plans for expansion have been coming to the Guild office from all across the country.

A church bulletin said: "The Wesleyan Service Guild of our church today begins a vigorous local campaign in connection with the Wesleyan Service Guild Expansion Program of The Methodist Church this year. All gainfully employed women of our church not already members of this very active organization will be invited and urged to become members." Following an announcement of the meeting with guest speakers, including the conference Guild secretary and a rural worker, we read: "Daily devotional programs over the local radio station on Wednesday, Thursday, and Friday of this week will be conducted by our Wesleyan Service Guild."

Some Guilds have had some extraordinary publicity in their local papers about their special dinners for prospective members, publicity which has acquainted people outside the church with a program for the unchurched, gainfully employed woman.

"Go Forth" was the theme of the Area Guild Conference, held in First Methodist Church in Charlotte, where Bishop Clare Purcell, Mrs. C. C. Weaver, and Mrs. Gurney P. Hood, North Carolina and Western North Carolina Woman's Society presidents and Mrs. K. W. Warden, jurisdiction Guild secretary, presented a threefold challenge as they spoke on "Going Forth to Preach," "Going Forth to Build," and "Going Forth to Serve." As a follow-up of this program, a similar meeting will be held in each conference.

The same theme was used in another Area Guild Conference in Kansas City, Washington Avenue Church, where Bishop William C. Martin; Rev. Freeman C. Havighurst, district superintendent; Mrs. Mel Pallate, jurisdiction Christian Social Relations secretary; Mrs. F. W. Cram, conference treasurer; Mr. R. Carter Tucker, lay speaker; and Mrs. Roxa Dismukes, jurisdiction Guild secretary spoke.

"This is the biggest united effort we have ever undertaken in the interest of employed women," writes another conference Guild secretary to her local units, "and we are counting on *you*, and *you*, and *you* to make this the best year we have had together in Kingdom building. We trust this cause will be much in your prayers."

Another writes: "Following our Guild Week End, we had a successful Guild Workshop in connection with our annual conference. Our Woman's Society presidents and our pastors were as interested as the Guild members."

"At our conference Guild executive committee meeting," says another, "each district Women's Society president was there, by request of our conference Woman's Society president. Each one is working with the Guild secretaries and helping them a great deal. Our president said that if we needed teams, to go out to organize Guilds, that should be done."

Still another conference Guild secretary reports that the conference Woman's Society president has arranged to give time at each of the Woman's Society seminars to present the Guild Program.

How many new Guilds do *you* need to "triple" your units by May, 1948?

Does it seem like a big order to "triple" our membership, units, and giving? Think of the constituency from which we draw—over a million gainfully employed Methodist women (many of whom do not even yet know that there is a Wesleyan Service Guild!), and about eight million gainfully employed women who are entirely unchurched.

This is our task, our opportunity, and our privilege.

A conference secretary sums it up thus: "We feel if we present Christ's Kingdom in the right way, we shall have the increase in our membership."

[1] By Miss Clyde Kennedy, of Mobile, Alabama, adapted by Miss Ruth Parker, of St. Louis Guilds.

# MISSIONARY EDUCATION

*By* LILLA MILLS, Secretary

**QUARTERLY REPORT** of the **SECRETARY OF MISSIONARY EDUCATION AND SERVICE**

Name of Church First Methodist Post Office Lowesville, Virginia

District Roanoke Conference Virginia

Jurisdiction Southeastern Quarter ending December 31, 1947

I. *General Program*

1. Are you an active member of the Program Committee? Yes.
2. Has the Program Committee met this quarter? Yes, we planned in detail the programs for the quarter.
3. Is your Society using the program and worship booklets? Yes.
4. Describe the program of this quarter which had the greatest value. The October program, "The Gospel for Our Generation," was presented through a panel discussion by four of the women of the Society. An interesting discussion period followed the panel. This program introduced our study on World Evangelism.

II. *Educational Giving*

1. Are you serving on the Finance Committee? Yes.
2. If you have Missionary Projects, are you keeping your Society informed about them? Yes, through letters which have come and through current articles about the project.

III. *Reading Materials*

1. Do you have reading circles using suggested reading materials (including *The Methodist Woman* and *World Outlook*)? Yes, we work in cooperation with the Home Department of the Church School.
2. Have you a library? Yes.
3. Have you added to your library this quarter? Yes, one volume, World Christianity by Van Dusen.

IV. Have you had a meeting of the Study and Action Committee this quarter? Yes, we made plans for our course on Prayer to begin in January.

V. *Approved Study Courses*

1. How many study classes, using approved texts, did your Society have this quarter? 1

Name of topic World Evangelism Number of members 18

Name of topic _____ Number of members _____

(If Joint Study, report only members of the Woman's Society)

2. How many of these classes were: (a) Special Jurisdiction Recognition Classes? 1

(b) Efficiency Classes? None. (c) Classes not meeting S.J.R. or Efficiency standards? None. (d) Joint classes? None.

(See page 16 in *Handbook of Secretaries of Missionary Education and Service* for standards)

3. Have you applied to your conference secretary for Special Jurisdiction Recognition? Yes.

VI. *Informal Studies, meeting special needs*

1. Subjects of study Russia and Her Peoples.
2. Total number of classes 1
3. Number of members in classes 12

VII. State results of any of the study courses or other educational efforts: Our women seem to be more aware of the unevangelized areas of life and the role of the Church in meeting these needs. Giving has increased; our pledge was increased 25%.

VIII. *Other Educational Opportunities*

1. Number attending educational seminars (not less than 1 day) 6 attended the District Educational seminars.
2. Number attending institutes (not less than 3 days) None.
3. Number attending schools (not less than 5 days) None.
4. Total attendance 6

Mrs. Martin Lewis
Secretary of Missionary Education and Service

Address

Lowesville, Virginia

# Student Work

By MRS. THOMAS PRYOR
*Secretary of Student Work*
*North Central Jurisdiction*

***Iowa City—There's a cross-section of the world on the University of Iowa campus, with 133 foreign students, from thirty-five nations and United States possessions enrolled.***

THIS clipping from the *Cedar Rapids Gazette,* could be from any paper of any college town in America. There is an influx of students from foreign lands such as our country has never seen before. Not only are Christian students from our mission schools coming here for more education, but governments are sending groups of students for all types of training.

What are we, as Methodist women and as student secretaries, doing about this, one of the greatest opportunities for practical service that we have ever had? Have you felt the desire to do something personally, in a concrete way, to bring the hope of a peaceful world of understanding and good will to a reality?

Here is your opportunity. The holiday season will soon be upon us again. Suppose the Methodist women of Cedar Rapids were to invite the 133 foreign students from thirty-five nations to be guests in their homes, to share in a Christian celebration of the holidays, and then that the Methodist women in all college centers of the country were to do the same. It would surely be a rich experience in building international friendship and understanding.

In our home, in the past three years, we have had guests from France, China, Japan, and, most recently, Liberia. During the holidays, we had as our guest Jacob Nah, a young student from Liberia. Jacob, whose father was chief of the Kru tribe in Africa, and whose grandfather was the witch doctor of the same tribe, was an early convert to Christianity, and was educated in the Nana Kru Mission School of Liberia. He is hoping to become a doctor, and return to his own people and establish a clinic, where medical aid will be available for thousands of natives who now have no medical care of any kind. Jacob, with his fine spirit, and his deep, sincere, Christian personality, made an impression on our whole family (including our four "adolescents"), that will not soon be forgotten, and our interest in his career will be a continuing one.

How does one get in touch with these foreign students? Ask your student secretary. She, in turn, can contact them through the dean's offices on the campuses, or through the organized student groups, such as Wesley Foundation, Y.W.C.A., Y.M.C.A., Student Christian Associations, or International Centers, which are organized for foreign students on some of the larger campuses.

Let us build an international chain of friendship this year through the hospitality of our Christian homes. We will be helping to undergird the United Nations in a most effective way, and it will be a most rewarding experience for each family that participates.

## Opportunity to Help

***Note: Supply Work Secretaries***

**During the past three years garments have been cut out at the Church World Service Center, New Windsor, Maryland, for women's groups to sew. This program needs to be continued and enlarged. If your group is interested in sewing for this need in European countries, write Cut Garment Department, Church World Service, New Windsor, Maryland, for information.**

# The Church Reaches Out to Serve

By RUBY VAN HOOSER, *Secretary of Children's Work*

MANY are the ways in which the Christian church is trying to serve people in the far-flung places of the earth today, and to help them become followers of Jesus Christ. During the month of January, Methodist children in Sunday morning and additional sessions of the church school will learn about some of the work that the church is carrying on, and will discover how they may have a share in making possible the service that is rendered. The emphases for study are related to the church-wide emphasis on "World Evangelism."

### The Bible Goes Round the World

Day after day, by ship and plane, by truck and on foot, slung on the backs of horses, or brought by train or canoe in many different ways, and by many different messengers, the Word of God, translated into a thousand languages, is being carried to people the globe around. Some of this wonderful story will become familiar to boys and girls, as they study units dealing with this emphasis in churches where the Group Graded Lessons are followed.

### The Church Reaches Out

In additional sessions of the church school, held during January and February, children will learn how The Methodist Church is trying to serve people in some specific places of need through its program of home missions. The manuals which have been prepared for use in these sessions are:

*Primary—Finding New Friends in America,*[1] by Mabel Garrett

# A Festival of Nations

*By* HELEN L. JOHNSON

IT IS necessary for one who would live richly in today's world to be global-minded. The current press is filled with stories which indicate that individuals, communities, church groups, and governments are concerned about world issues. Both civic and church groups are trying, through a variety of ways, to bring about a better understanding of the peoples of the world. The study of "World Evangelism" will be, for some groups in local churches, a first step in meeting this objective.

January is the month when the missionary units in the church-school lessons for youth are arranged for the study of the current theme of "World Evangelism." [1]

Many groups will wish to do more in study and activity because of the interest aroused through the morning or evening session units. The answer is an interest group. An interest group meets the demand for more time than is available Sunday morning or Sunday evening and, accordingly, may meet afternons or evenings during the week, or on Sunday afternoons.

There will be others who will plan for conference, district, or subdistrict rallies, with a missionary emphasis. A few months ago, we received a report of a subdistrict rally sponsored by the World Friendship Commission. We share the suggestion with our readers, as Mrs. Cotton, secretary of Youth Work, and the adviser to the subdistrict Commission on Missions and World Friendship, shared it with us.[2]

"The Festival of the Nations was sponsored by the Little Rock subdistrict Commission on Missions and World Friendship. Plans for the festival were made early in the year by the subdistrict council and the subdistrict commission met several times during the fall to perfect these plans.

"Each local Methodist Youth Fellowship chose a folk game from a list which was compiled from *Handy II*. This list had no two games from the same country. Each local chairman of the Commission on Missions and World Friendship, after making a selection, worked with the commission to make costumes, learn the steps of the game, and had music fitted to the game.

"On the night of the event, flags of the nations decked the recreation hall. Preceding the folk games, there was a period of group singing, when folk songs of other countries were illustrated with slides. Then a brief talk stated the purpose of the Commission on Missions and World Friendship, and its desire to instill in the hearts of the members the oneness of God's world.

"Folk games from our country, and nations all over the world, were presented.

"This was one of the best subdistrict meetings we have ever had. There were about 175 present. We closed the evening with a friendship circle."

[1] See *Missionary Materials for Youth*—1947-48.
[2] Sent in by Mrs. E. D. Cotton, Little Rock, Arkansas.

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Wagner, 50 cents. *Junior—Building Friendship in America,*[1] by Ada Wilcox Smith, 50 cents.

In the study of these units, children will become acquainted with boys and girls in various sections of our nation—with some who live in the bayou country of the South, in the copper mines of Utah, in rural and mountain communities, on Indian reservations, or in the midst of great cities. The children may be able to visit a near-by center, where work is carried on, or they may have as a guest a worker in one of the home mission enterprises of the church, or someone who has visited there.

As the boys and girls bring their offerings in additional sessions to the Children's Service Fund, they will know that, through these gifts, they are helping to make possible the work of their church both in America and in the utermost parts of the earth.[2]

[1] Available from Literature Headquarters.
[2] For full information in regard to the study of the children's missionary emphases, secretaries of Children's Work should consult the winter issue of the *World Friendship Bulletin*.

## Resource for February Program

**The report of the President's Committee on Civil Rights has come to the editorial desk through the courtesy of Mrs. M. E. Tilly, secretary of Christian Social Relations and Local Church Activities of the Southeastern Jurisdiction. Mrs. Tilly was invited by the President to be a member of this committee because of her relationship to the church. The committee has made some far-reaching recommendations which should be studied by every Woman's Society of Christian Service. This would make an admirable report for the February meeting. Copies of the report entitled, *To Secure These Rights*, may be secured from United States Government Printing Office, Washington, D. C., price, $1.00.**

# New Materials For 1948

## 1948 Program for Adults

### "That Thy Way May Be Known Upon Earth . . . ."

*January through August, 1948*

*The packet contains two booklets—Program Material and Worship Serices. 45 cents.*

*In quantities: Program booklet, four for $1.00; Worship Services, $1.00 a dozen.*

*(Spanish edition—Program Material and Worship Services under one cover—45 cents.)*

*AN ORDER FOR THE INSTALLATION OF OFFICERS IN THE LOCAL WOMAN'S SOCIETY OF CHRISTIAN SERVICE. 5 cents; 4 for 10 cents.*

*MEMBERSHIP PLEDGE CARD. Free.*

*GREETING LETTER TO THE NEW MEMBER. By the Division President, Mrs. J. D. Bragg. Free.*

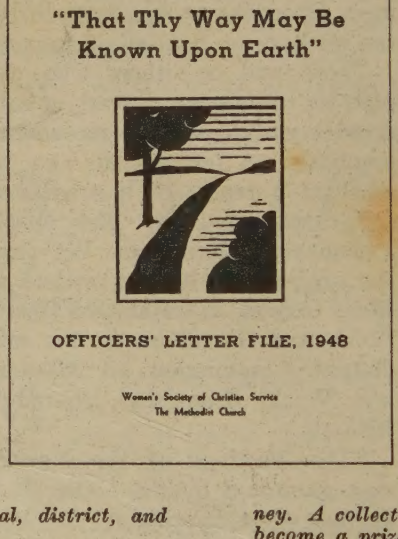
*HOW WIDE ARE OUR HEARTS? A new leaflet which gives a resume of the world-wide work of the Woman's Society of Christian Service; to be used by the membership committee to interest NEW members. Free.*

*CALENDAR FOR 1948. Includes the program topics for each month, with space allotted for the necessary general information pertaining to the entire program of the society. 5 cents each; 25 for $1.00.*

*OFFICERS' LETTER FILE, 1948. A folder containing a personal letter from each officer of the Woman's Division of Christian Service directed to the corresponding officer in the local society, setting forth the working plans for attaining the goals. 35 cents. Note: A reprint of the "Calendar of Activities for 1948," which is included in the "Officers' Letter File" may be obtained for 2 cents each, or six for 10 cents.*

*A GUIDE. 15 cents.*

*PRAYER CALENDAR, 1948. Daily prayers for our work and workers around the world. 25 cents.*


"That Thy Way May Be Known Upon Earth"
OFFICERS' LETTER FILE, 1948
Woman's Society of Christian Service
The Methodist Church

*RECORD AND REPORT BOOKS. Local, district, and conference. 40 cents each.*

*REMITTANCE BLANKS—LOCAL TREASURER. A pad containing thirty-six sets of blanks. 35 cents.*

*ORGANIZATIONAL CHART. Size, 12 x 19 inches. 5 cents. each, six for 15 cents.*

*THE GOALS CHART, 1948. Size, 28 x 41 inches. 20 cents.*

## For the Wesleyan Service Guild

*HANDBOOK FOR 1948. Local unit information. 15 cents.*

*PLEDGE CARD. Free.*

*SCARED? OF THE TIMES IN WHICH YOU LIVE? Handbook for the expansion program of the Wesleyan Service Guild—triple membership, triple Guilds, triple service. 25 cents.*

FEB48W 26713A A27
MRS ALEX J HAAS
1908 ESSEX ST
BERKELEY 3 CALIF

**Orders for the above may**

## For the World Day of Prayer

*February 13, 1948*

**Theme: The World at Prayer.**

*THE CALL TO PRAYER. 10 cents per 100.*

*POSTER (17 x 22). 10 cents.*

*PROGRAM FOR ADULTS AND YOUNG PEOPL 5 cents; $5.00 per 100.*

*GUIDE FOR LEADERS. 15 cents. This guide includ the directions for leaders of children's as well as adult programs.*

*CHILDREN'S PROGRAM. 5 cents; $4.00 per 100.*

*Note: Please order early. We cannot be responsible f the delivery of orders received in our offices after February*

## Approved Studies 1947-48

**Theme: World Evangelism.**

*COMMITTED UNTO US. By Willis Lamott. $1.00.*

*A GUIDE FOR LEADERS OF ADULT GROUPS O WORLD EVANGELISM. By Margaret B. Cobb. 35 cent*

**Theme: We, the Peoples of t United Nations.**

*WE, THE PEOPLES OF THE U. NATIONS. A packet. 75 cents.*

*WE, THE PEOPLES. A leader's gu This booklet can be purchased separate for 15 cents.*

**Theme: Prayer.**

*GREAT PRAYERS OF THE BIBL By Charles M. Laymon. 45 cents.*

*GUIDE TO GREAT PRAYERS O THE BIBLE. By Helen B. Bourne. cents.*

**Theme: China** (For the Churc School of Missions).

*TEN THOUSAND YEARS. By Richar Baker. 25 cents.*

## Of Special Interest

*NYADIRI BABIES. By Alice E. Whi ney. A collection of stories of African babies which shou become a prized gift book. It tells of the beginning of babies' home at the Nyadiri Methodist Mission in Souther Rhodesia. 75 cents.*

*SECRETARIES OF STUDENT WORK HANDBOOK Contains suggestions for secretaries of Student Work i local, district, conference, and jurisdiction. 15 cents.*

*WHEN CHILDREN GIVE. 1947-48. 40 cents per doze*

*STORY PHOTO PRINTS, No. 9 (with leader's help fo presentation), "The Christian Evangel." Pictures some o the ways by which missionary word is being carried to a parts of the world. 50 cents.*

*STORY PHOTO PRINTS, No. 10 (with leader's helps fo presentation), "The Way and the Witnesses." Six place where the church is serving in the home field are presente in these pictures. 50 cents.*

*WHY A SOCIAL ACTION COMMITTEE. A plan fo church-wide experimentation in the field of social relation Free.*

***Literature Headquarters:***

**420 Plum Street . . . . . Cincinnati 2, Ohi**

Distributing Offices:

150 Fifth Avenue.....New York 11, N. Y
83 McAllister Street.....San Francisco 2, Californi

The retail stores of The Methodist Publishing House also se the literature of the Woman's Division of Christian Service.